LETTERS

WRITTEN BY

THE LATE RIGHT HONOURABLE

PHILIP DORMER STANHOPE,

EARL OF CHESTERFIELD,

TO

HIS SON,

PHILIP STANHOPE, ESQ.

LATE ENVOY-EXTRAORDINARY AT THE COURT OF DRESDEN.

Together with

SEVERAL OTHER PIECES ON VARIOUS SUBJECTS.

IN FOUR VOLUMES.

PUBLISHED FROM THE ORIGINALS BY

MRS EUGENIA STANHOPE.

THE ELEVENTH EDITION,

In which are inserted, in their proper places, Several Letters that were wanting at the time of the first Publication.

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LORD CHESTERFIELD's LETTERS.

LETTER CXLI.

Bath, February 16th O. S. 1748.

DEAR BOY,

THE firſt uſe that I made of my liberty, was to come hither, where I arrived yeſterday. My health, though not fundamentally bad, yet, for want of proper attention of late, wanted ſome repairs, which theſe waters never fail giving it. I ſhall drink them a month, and return to London, there to enjoy the comforts of ſocial life, inſtead of groaning under the load of buſineſs. I have given the deſcription of the life that I propoſe to lead for the future, in this motto, which I have put up in the frize of my library in my new houſe;

Nunc veterum libris, nunc ſomno, et inertibus horis
Ducere ſollicitæ jucunda oblivia vitæ.

I muſt obſerve to you, upon this occaſion, that the uninterrupted ſatisfaction which I expect to find in that library, will be chiefly owing to my having employed ſome part of my life well at your age. I wiſh I had employed it better, and my ſatisfaction would now be complete; but, however, I planted, while young, that degree of knowledge which is now my refuge and my ſhelter. Make your plantations ſtill more extenſive; they will more than pay you for your trouble. I do not regret the time that I paſ-

ſed in pleaſures; they were ſeaſonable; they were the pleaſures of youth, and I enjoyed them while young. If I had not, I ſhould probably have overvalued them now, as we are very apt to do what we do not know: but, knowing them as I do, I know their real value, and how much they are generally overrated. Nor do I regret the time that I have paſſed in buſineſs, for the ſame reaſon; thoſe who ſee only the outſide of it, imagine that it has hidden charms, which they pant after; and nothing but acquaintance can undeceive them. I, who have been behind the ſcenes, both of pleaſure and buſineſs, and have ſeen all the ſprings and pullies of thoſe decorations which aſtoniſh and dazzle the audience, retire, not only without regret, but with contentment and ſatisfaction. But what I do, and ever ſhall regret, is the time which, while young, I loſt in mere idleneſs, and in doing nothing. This is the common effect of the inconſideracy of youth, againſt which I beg you will be moſt carefully upon your guard. The value of moments, when caſt up, is immenſe, if well employed; if thrown away, their loſs is irrecoverable. Every moment may be put to ſome uſe, and that with much more pleaſure than if unemployed. Do not imagine, that by the employment of time, I mean an uninterrupted application to ſerious ſtudies. No; pleaſures are, at proper times, both as neceſſary and as uſeful: they faſhion and form you for the world; they teach you characters, and ſhew you the human heart in its unguarded minutes. But then remember to make that uſe of them. I have known many people, from lazineſs of mind, go through both pleaſure and buſineſs with equal inattention; neither enjoying the one, nor doing the other; thinking themſelves men of pleaſure, becauſe they were mingled with thoſe who were, and men of buſineſs, becauſe they had buſineſs to do, though they did not do it. Whatever you do, do it to the purpoſe; do it thoroughly, not ſuperficially. *Approfondiſſez*; go to the bottom of things. Any thing half done, or half known, is, in my mind, neither done nor known at all. Nay worſe, for it often miſleads. There is hardly any place, or any company, where you may not gain knowledge, if you pleaſe; almoſt e-

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very body knows some one thing, and is glad to talk upon that one thing. Seek and you will find, in this world as well as in the next. See every thing, inquire into every thing; and you may excuse your curiosity, and the questions you ask, which otherwise might be thought impertinent, by your manner of asking them; for most things depend a great deal upon the manner. As for example; *I am afraid that I am very troublesome with my questions; but nobody can inform me so well as you*; or something of that kind.

Now that you are in a Lutheran country, go to their churches, and observe the manner of their public worship; attend to their ceremonies, and inquire the meaning and intention of every one of them. And, as you will soon understand German well enough, attend to their sermons, and observe their manner of preaching. Inform yourself of their church-government; whether it resides in the Sovereign, or in Consistories and Synods. Whence arises the maintenance of their Clergy; whether from tithes, as in England, or from voluntary contributions, or some pensions from the State. Do the same thing when you are in Roman Catholic countries; go to their churches, see all their ceremonies; ask the meaning of them, get the terms explained to you. As for instance; Primer, Tierce, Sexte, Nones, Mattins, Angelus, High Mass, Vespers, Complies, *&c.* Inform yourself of their several religious Orders, their Founders, their Rulers, their Vows, their Habits, their Revenues, *&c.* But when you frequent places of public worship, as I would have you, go to all the different ones you meet with; remember, that, however erroneous, there are none of them objects of laughter and ridicule. Honest error is to be pitied, not ridiculed. The object of all the public worships in the world is the same; it is that great eternal Being, who created every thing. The different manners of worship are by no means subjects of ridicule. Each sect thinks its own the best; and I know no infallible judge in this world, to decide which is the best. Make the same inquiries, wherever you are, concerning the revenues, the military establishment, the trade, the commerce, and the police of every country. And you would do well

to keep a blank paper book which the Germans call an *Album*; and there, inſtead of deſiring, as they do, every fool they meet with to ſcribble ſomething, write down all theſe things, as ſoon as they come to your knowledge from good authorities.

I had almoſt forgotten one thing, which I would recommend as an object of your curioſity and information, that is, the Adminiſtration of Juſtice; which, as it is always carried on in open Court, you may, and I would have you go and ſee it, with attention and inquiry.

I have now but one anxiety left, which is concerning you. I would have you be, what I know nobody is, perfect. As that is impoſſible, I would have you as near perfection as poſſible. I know nobody in a fairer way towards it than yourſelf, if you pleaſe. Never were ſo much pains taken for any bodys education as for yours; and never had any body thoſe opportunities of knowledge and improvement which you have had, and ſtill have: I hope, I wiſh, I doubt, and I fear alternately. This only I am ſure of, that you will prove either the greateſt pains or the greateſt pleaſure of Yours.

LETTER CXLII.

Bath, February 22. *O. S.* 1748.

DEAR BOY,

EVERY excellency, and every virtue, has its kindred vice or weakneſs; and if carried beyond certain bounds, ſinks into the one or the other. Generoſity often runs into Profuſion, Economy into Avarice, Courage into Raſhneſs, Caution into Timidity, and ſo on:——inſomuch that, I believe, there is more judgment required, for the proper conduct of our virtues, than for avoiding their oppoſite vices. Vice, in its true light, is ſo deformed, that it ſhocks us at firſt ſight: and would hardly ever ſeduce us, if it did not, at firſt, wear the maſk of ſome Virtue. But Virtue is, in itſelf, ſo beautiful, that it charms us at firſt ſight; engages us more and more upon further acquaintance;

and,

and, as with other Beauties, we think excess impossible: it is here that judgment is necessary, to moderate and direct the effects of an excellent cause. I shall apply this reasoning, at present, not to any particular virtue, but to an excellency, which, for want of judgment, is often the cause of ridiculous and blameable effects; I mean, great learning; which, if not accompanied with sound judgment, frequently carries us into error, pride, and pedantry. As I hope you will possess that excellency in its utmost extent, and yet without its too common failings, the hints, which my experience can suggest, may probably not be useless to you.

Some learned men, proud of their knowledge, only speak to decide, and give judgment without appeal, the consequence of which is, that mankind, provoked by the insult, and injured by the oppression, revolt; and, in order to shake off the tyranny, even call the lawful authority in question. The more you know, the modester you should be: and (by the by) that modesty is the surest way of gratifying your vanity. Even where you are sure, seem rather doubtful: represent, but do not pronounce; and, if you would convince others, seem open to conviction yourself.

Others, to shew their learning, or often from the prejudices of a school-education, where they hear of nothing else, are always talking of the ancients, as something more than men, and of the moderns as something less. They are never without a classic or two in their pockets: they stick to the old good sense; they read none of the modern trash; and will shew you plainly, that no improvement has been made, in any one art or science, these last seventeen hundred years. I would by no means have you disown your acquaintance with the ancients; but still less would I have you brag of an exclusive intimacy with them. Speak of the moderns without contempt, and of the ancients without idolatry; judge them all by their merits; but not by their ages; and if you happen to have an Elzevir classic in your pocket, neither shew it nor mention it.

Some great scholars, most absurdly draw all their maxims,

both for public and private life, from what they call parallel caſes in the ancient authors; without conſidering, that, in the firſt place, there never were, ſince the creation of the world, two caſes exactly parallel; and, in the next place, that there never was a caſe ſtated, or even known, by any hiſtorian, with every one of its circumſtances; which, however ought to be known, in order to be reaſoned from reaſon upon the caſe itſelf, and the ſeveral circumſtances that attend it, and act accordingly: but not from the authority of ancient poets, or hiſtorians. Take into your conſideration, if you pleaſe, caſes ſeemingly analogous; but take them as helps only, not as guides. We are really ſo prejudiced by our educations, that, as the ancients deified their heroes, we deify their madmen: of which with all due regard to antiquity, I take Leonidas and Curtius to have been two diſtinguiſhed ones. And yet a ſolid pedant would, in a ſpeech in parliament, relative to a tax of twopence in the pound upon ſome commodity or other, quote thoſe two heroes, as examples of what we ought to do, and ſuffer for our country. I have known theſe abſurdities carried ſo far, by people of injudicious learning, that I ſhould not be ſurpriſed, if ſome of them were to propoſe, while we are at war with the Gauls, that a number of geeſe ſhould be kept in the Tower, upon account of the infinite advantage which Rome received, *in a parallel caſe*, from a certain number of geeſe in the capitol. This way of reaſoning, and this way of ſpeaking, will always form a poor politician, and a puerile declaimer.

There is another ſpecies of learned men, who, though leſs dogmatical and ſupercilious, are not leſs impertinent. Theſe are the communicative and ſhining pedants, who adorn their converſation, even with women, by happy quotations of Greek and Latin; and who have contracted ſuch a familiarity with the Greek and Roman authors, that they call them by certain names or epithets denoting intimacy. As *old* Homer; that *ſly rogue* Horace; *Maro*, inſtead of Virgil; and *Naſo*, inſtead of Ovid. Theſe are often imitated by coxcombs, who have no learning at all; but who have got ſome names, and ſome ſcraps of ancient

authors

authors by heart, which they improperly and impertinently retail in all companies, in hopes of paſſing for ſcholars. If, therefore you would avoid the accuſation of pedantry, on one hand, or the ſuſpicion of ignorance, on the other, abſtain from learned oſtentation. Speak the language of the company you are in; ſpeak it purely, and unlarded with any other. Never ſeem wiſer, nor more learned, than the people you are with. Wear your learning, like you watch in a private pocket; and do not pull it out, and ſtrike it, merely to ſhew that you have one. If you are aſked what o'clock it is, tell it; but do not proclaim it hourly and unaſked, like the watchman.

Upon the whole, remember that learning (I mean Greek and Roman learning) is a moſt uſeful and neceſſary ornament, which it is ſhameful not to be maſter of; but, at the ſame time, moſt carefully avoid thoſe errors and abuſes which I have mentioned, and which too often attend it. Remember too, that great modern knowledge is ſtill more neceſſary than ancient; and that you had better know perfectly the preſent, than the old ſtate of Europe; though I would have you well acquainted with both.

I have this moment received your letter of the 17th N. S. Though, I confeſs, there is no great variety in your preſent manner of life, yet materials can never be wanting for a letter; you ſee, you hear, or you read, ſomething new every day; a ſhort account of which, with your own reflections thereupon, will make out a letter very well. But, ſince you deſire a ſubject, pray ſend me an account of the Lutheran eſtabliſhment in Germany; their religious tenets, their church-government, the maintainance, authority, and titles of their clergy.

Vittorio Siri, complete, is a very ſcarce and very dear book here; but I do not want it. If your own library grows two voluminous, you will not know what to do with it, when you leave Leipſig. Your beſt way will be, when you go away from thence, to ſend to England, by Hamburgh, all the books that you do not abſolutely want. Yours.

LETTER CXLIII.

Bath, March 1ſt, O. S. 1748.

DEAR BOY,

BY Mr Harte's letter to Mr Grevenkop, of the 21ſt February, N. S. I find that you had been a great while without receiving any letters from me; but, by this time, I dare ſay you think you have received enough, and poſſibly more than you have read; for I am not only a frequent, but a prolix correſpondent.

Mr Harte ſays, in that letter, that he looks upon Profeſſor Maſcow to be one of the ableſt men in Europe, in treaty and political knowledge. I am extremely glad of it: for that is what I would have you particularly apply to, and make yourſelf perfect maſter of. The treaty part you muſt chiefly acquire by reading the treaties themſelves, and the hiſtories and memoirs relative to them: not but that inquiries and converſations, upon thoſe treaties, will help you greatly, and imprint them better in your mind. In this courſe of reading, do not perplex yourſelf, at firſt, by the multitude of inſignificant treaties which are to be found in the *corps diplomatique*; but ſtick to the material ones, which altered the ſtate of Europe, and made a new arrangement among the great powers; ſuch as the treaties of Munſter, Nimeguen, Ryſwick, and Utrecht.

But there is one part of political knowledge which is only to be had by inquiry and converſation; that is, the preſent ſtate of every power in Europe, with regard to the three important points, of ſtrength, revenue, and commerce. You will, therefore, do well, while you are in Germany, to inform yourſelf carefully of the military force, the revenues, and the commerce of every prince and ſtate of the empire; and to write down thoſe informations in a little book, kept for that particular purpoſe. To give you a ſpecimen of what I mean.

The Electorate of Hanover.

The

The revenue is about 500,000l. a-year.

The military eſtabliſhment, in time of war, may be about 25,000 men; but that is the utmoſt.

The trade is chiefly linens, exported from Stade.

There are coarſe woollen manufactures for home-conſumption.

The mines of Hartz produce about 100,000l, in ſilver annually.

Such informations you may very eaſily get, by proper inquiries, of every ſtate in Germany, if you will but prefer uſeful to frivolous converſations.

There are many princes in Germany, who keep very few or no troops, unleſs upon the approach of danger, or for the ſake of profit, by letting them out for ſubſidies, to great powers: in that caſe, you will inform yourſelf what number of troops they could raiſe, either for their own defence, or furniſh to other powers for ſubſidies.

There is very little trouble, and an infinite uſe, in acquiring this knowledge. It ſeems to me even to be a more entertaining ſubject, to talk upon, than *la pluie et le beau tems*.

Though I am ſenſible theſe things cannot be known with the utmoſt exactneſs, at leaſt by you; yet you may, however, get ſo near the truth, that the difference will be very immaterial.

Pray let me know if the Roman Catholic worſhip is tolerated in Saxony any where but at Court; and if public maſs-houſes are allowed any where elſe in the Electorate. Are the regular Romiſh clergy allowed; and have they any convents?

Are there any military orders in Saxony, and what? Is the White Eagle a Saxon or a Poliſh Order? Upon what occaſion, and when was it founded? What number of knights.

Adieu! God bleſs you; and may you turn out what I wiſh.

LETTER CXLIV.

Bath, March 9th, O. S. 1748.

DEAR BOY,

I MUST, from time to time, remind you of what I have often recommended to you, and of what you cannot attend to too much; *facrifices to the Graces.* The different effects of the same things, ſaid or done, when accompanied or abandoned by them, is almoſt inconceivable. They prepare the way to the heart; and the heart has ſuch an influence over the underſtanding, that it is worth while to engage it in our intereſt. It is the whole of women, who are guided by nothing elſe; and it has ſo much to ſay, even with men, and the ableſt men too, that it commonly triumphs in every ſtruggle with the underſtanding. Monſieur de la Rochefoucault, in his Maxims, ſays, that *l'eſprit eſt ſouvent la dupe du cœur.* If he had ſaid, inſtead of *ſouvent, preſque toujours*, I fear he would have been nearer the truth. This being the caſe, aim at the heart. Intrinſic merit alone will not do: it will gain you the general eſteem of all; but not the particular affection, that is, the heart of any. To engage the affection of any particular perſon, you muſt, over and above your general merit, have ſome particular merit to that perſon; by ſervices done, or offered; by expreſſions of regard and eſteem; by complaiſance, attentions, *&c.* for him: and the graceful manner of doing all theſe things opens the ways to the heart, and facilitates, or rather inſures, their effects. From your own obſervation, reflect what a diſagreeable impreſſion an awkward addreſs, a ſlovenly figure, an ungraceful manner of ſpeaking, whether ſluttering, muttering, monotony, or drawling, an unattentive behaviour, *&c.* make upon you, at firſt ſight, in a ſtranger, and how they prejudice you againſt him, though, for ought you know, he may have great intrinſic ſenſe and merit. And reflect, on the other hand, how much the oppoſites of all theſe things prepoſſeſs you, at firſt ſight, in favour of thoſe who enjoy them. You wiſh

to

to find all good qualities in them, and are in some degree disappointed if you do not. A thousand little things, not separately to be defined, conspire to form these graces, this *je ne scai quoi*, that always pleases. A pretty person, genteel motions, a proper degree of dress, an harmonious voice, something open and cheerful in the countenance, but without laughing; a distinct and properly varied manner of speaking: all these things and many others, are necessary ingredients in the composition of the pleasing *je ne scai quoi*, which every body feels, though nobody can describe. Observe carefully, then, what displeases or pleases you in others, and be persuaded, that, in general, the same things will please or displease them in you. Having mentioned laughing, I must particularly warn you against it: and I could heartily wish, that you may be often seen to smile, but never heard to laugh while you live. Frequent and loud laughter is the characteristic of folly and ill manners; it is the manner in which the mob express their silly joy, at silly things; and they call it being merry. In my mind, there is nothing so illiberal, and so ill-bred, as audible laughter. True wit, or sense, never yet made any body laugh; they are above it: they please the mind, and give a cheerfulness to the countenance. But it is low buffoonery, or silly incidents, that always excite laughter; and that is what people of sense and breeding should shew themselves above. A man's going to sit down, in the supposition that he has a chair behind him, and falling down upon his breech for want of one, sets the whole company a laughing, when all the wit in the world would not do it; a plain proof, in my mind, how low and unbecoming a thing laughter is: Not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions. Laughter is easily restrained, by a very little reflection; but, as it is generally connected with the idea of gaiety, people do not enough attend to its absurdity. I am neither of a melancholy, nor a Cynical disposition; and am as willing, and as apt to be pleased as any body; but I am sure that, since I have had the full use of my reason, nobody has ever heard me laugh. Many people, at first from awkwardness and *mau-*

vaiſe honte, have got a very diſagreeable and ſilly trick of laughing, whenever they ſpeak: and I know a man of very good parts, Mr Waller, who cannot ſay the commoneſt thing without laughing; which makes thoſe, who do not know him, take him at firſt for a natural fool. This, and many other very diſagreeable habits are owing to *mauvaiſe honte* at their firſt ſetting out in the world. They are aſhamed in company, and ſo diſconcerted, that they do not know what they do, and try a thouſand tricks to keep themſelves in countenance; which tricks afterwards grow habitual to them. Some put their fingers in their noſe, others ſcratch their head, others twirl their hats; in ſhort, every awkward, ill bred body has his trick. But the frequency does not juſtify the thing; and all theſe vulgar habits and awkwardneſſes, though not criminal indeed, are moſt carefully to be guarded againſt, as they are great bars in the way of the art of pleaſing. Remember, that to pleaſe, is almoſt to prevail, or at leaſt, a neceſſary previous ſtep to it. You, who have your fortune to make, ſhould more particularly ſtudy this art. You had not, I muſt tell you, when you left England, *les manieres prevenantes*; and I muſt confeſs they are not very common in England: but I hope that your good ſenſe will make you acquire them abroad. If you deſire to make yourſelf conſiderable in the world (as, if you have any ſpirit, you do) it muſt be entirely your own doing; for I may very poſſibly be out of the world at the time you come into it. Your own rank and fortune will not aſſiſt you; your merit and your manners can, alone, raiſe you to figure and fortune. I have laid the foundations of them, by the education which I have given you; but you muſt build the ſuperſtructure yourſelf.

I muſt now apply to you for ſome informations, which I dare ſay you can, and which I deſire you will give me.

Can the Elector of Saxony put any of his ſubjects to death for high treaſon, without bringing them firſt to their trial in ſome public court of juſtice?

Can he by his own authority, confine any ſubject in priſon as long as he pleaſes without trial?

Can

Can he baniſh any ſubject out of his dominions by his own authority?

Can he lay any tax whatſoever upon his ſubjects, without the conſent of the ſtates of Saxony? and what are thoſe ſtates? how are they elected? what orders do they conſiſt of? do the clergy make part of them? and when, and how often, do they meet?

If two ſubjects of the Elector's are at law, for an eſtate ſituated in the Electorate, in what court muſt this ſuit be tried? and will the deciſion of that court be final, or does there lie an appeal to the Imperial Chamber at Wetzlaer?

What do you call the two chief courts, or two chief magiſtrates, of civil and criminal juſtice?

What is the common revenue of the Electorate, one year with another?

What number of troops does the Elector now maintain? and what is the greateſt number the Electorate is able to maintain?

I do not expect to have all theſe queſtions anſwered at once; but you will anſwer them in proportion as you get the neceſſary and authentic informations.

You are, you ſee, my German Oracle; and I conſult you with ſo much faith, that you need not, like the Oracles of old, return ambiguous anſwers; eſpecially as you have this advantage over them too, that I only conſult you about paſt and preſent, but not about what is to come.

I wiſh you a good Eaſter-fair at Leipſig. See, with attention, all the ſhops, drolls, tumblers, rope-dancers, and *hoc genus omne*: but inform yourſelf more particularly of the ſeveral parts of trade there. Adieu.

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LETTER CXLV.

London, March 25th, O. S. 1748.

DEAR BOY,

I AM in great joy at the written and verbal accounts which I have received lately of you. The former, from Mr Harte; the latter, from Mr Trevanion, who is arrived here: they conſpire to convince me that you employ your time well at Leipſig. I am glad to find you conſult your own intereſt, and your own pleaſure ſo much; for the knowledge which you will acquire in theſe two years, is equally neceſſary for both. I am likewiſe particularly pleaſed to find, that you turn yourſelf to that ſort of knowledge which is more peculiarly neceſſary for your deſtination: for Mr Harte tells me you have read, with attention, Caillieres, Pequet, and Richelieu's Letters. The Memoires of the Cardinal de Retz will both entertain and inſtruct you: they relate to a very intereſting period of the French Hiſtory, the Miniſtry of Cardinal Mazarin, during the minority of Lewis XIV. The characters of all the conſiderable people of that time are drawn, in a ſhort, ſtrong, and maſterly manner; and the political reflections, which are moſt of them printed in Italics, are the juſteſt that ever I met with: they are not the laboured reflections of a ſyſtematical cloſet politician, who, without the leaſt experience of buſineſs, ſits at home and writes maxims; but they are the reflections which a great and able man formed from long experience, and practice in great buſineſs. They are true concluſions, drawn from facts, not from ſpeculations.

As modern hiſtory is particularly your buſineſs, I will give you ſome rules to direct your ſtudy of it. It begins, properly, with Charlmagne, in the year 800. But as, in thoſe times of ignorance, the prieſts and monks were almoſt the only people that could or did write, we have ſcarcely any hiſtories of thoſe

times

times but such as they have been pleased to give us, which are compounds of ignorance, superstition, and party zeal. So that a general notion of what is rather supposed, than really known to be, the history of the five or six following centuries, seems to be sufficient; and much time would be but ill employed in a minute attention to those legends. But reserve your utmost care, and most diligent inquiries, for the fifteenth century, and downwards. Then learning began to revive, and credible histories to be written; Europe began to take the form, which, to some degree, it still retains: at least the foundations of the present great powers of Europe were then laid. Lewis the Eleventh made France, in truth, a monarchy, or, as he used to say himself, *la mit hors de Page*. Before his time, there were independent provinces in France, as the duchy of Brittany, &c. whole princes tore it to pieces, and kept it in constant domestic confusion. Lewis the Eleventh reduced all these petty states, by fraud, force, or marriage: for he scrupled no means to obtain his ends.

About that time, Ferdinand king of Arragon, and Isabella his wife, queen of Castile, united the whole Spanish monarchy, and drove the Moors out of Spain, who had till then kept possession of Granada. About that time too, the House of Austria laid the great foundations of its subsequent power; first, by the marriage of Maximilian with the Heiress of Burgundy, and then, by the marriage of his son Philip, Archduke of Austria, with Jane, the daughter of Isabella, Queen of Spain, and heiress of that whole kingdom, and of the West Indies. By the first of these marriages, the House of Austria acquired the seventeen provinces; and by the latter, Spain and America; all which centred in the person of Charles the Fifth, son of the above mentioned Archduke Philip, the son of Maximilian. It was upon account of these two marriages, that the following Latin distich was made:

Bella gerant alii, Tu felix Austria nube;
Nam quæ Mars aliis, dat tibi regna Venus.

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This immenſe power, which the Emperor Charles the Fifth found himſelf poſſeſſed off, gave him a deſire for univerſal power (for people never deſire all till they have gotten a great deal) and alarmed France: this ſowed the ſeeds of that jealouſy and enmity, which have flouriſhed ever ſince between thoſe two great powers. Afterwards the Houſe of Auſtria was weakened by the diviſion made by Charles the Fifth of its dominions, between his ſon Philip the Second of Spain, and his brother Ferdinand; and has ever ſince been dwindling to the weak condition in which it now is. This is a moſt intereſting part of the hiſtory of Europe, of which it is abſolutely neceſſary that you ſhould be exactly and minutely informed.

There are in the hiſtory of moſt countries, certain very remarkable æras, which deſerve more particular inquiry and attention than the common run of hiſtory. Such is the revolt of the ſeventeen provinces, in the reign of Philip the Second of Spain; which ended in forming the preſent republic of the ſeven United Provinces; whoſe independency was firſt allowed by Spain at the treaty of Munſter. Such was the extraordinary revolution of Portugal, in the year 1640, in favour of the preſent Houſe of Braganza. Such is the famous revolution of Sweden, when Chriſtian the Second of Denmark, who was alſo King of Sweden, was driven out by Guſtavus Vaſa. And ſuch alſo is that memorable æra in Denmark, of 1660; when the ſtates of that kingdom made a voluntary ſurrender of all their rights and liberties to the Crown; and changed that free ſtate into the moſt abſolute monarchy now in Europe. The *Acta Regia*, upon that occaſion, are worth your peruſing. Theſe remarkable periods of modern hiſtory deſerve your particular attention, and moſt of them have been treated ſingly by good hiſtorians, which are worth your reading. The Revolutions of Sweden, and of Portugal, are moſt admirably well written by l'Abbé de Vertot; they are ſhort, and will not take twelve hours reading. There is another book which very well deſerves your looking into, but not worth your buying at preſent, becauſe it is not portable: if you can borrow, or hire it, you ſhould; and that is, *L'Hiſtoire*

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les *Traites de Paix*, in two volumes, folio, which make part of the *Corps Diplomatique*. You will there find a ſhort and clear hiſtory, and the ſubſtance of every treaty made in Europe, during the laſt century, from the treaty of Vervins. Three parts in four of this book are not worth your reading, as they relate to treaties of very little importance; but if you ſelect the moſt conſiderable ones, read them with attention, and take ſome notes, it will be of great uſe to you. Attend chiefly to thoſe in which the great powers of Europe are the parties; ſuch as the Treaty of the Perenées, between France and Spain; the Treaties of Nimeguen and Ryſwick; but, above all, the Treaty of Munſter ſhould be moſt circumſtantially and minutely known to you, as almoſt every treaty made ſince has ſome reference to it. For this, Pere Bougeant is the beſt book you can read, as it takes in the thirty years war, which preceded that treaty. The treaty itſelf, which is made a perpetual law of the Empire, comes in the courſe of your lectures upon the *Jus Publicum Imperii*.

In order to furniſh you with materials for a letter, and at the ſame time to inform both you and myſelf of what it is right that we ſhould know, pray anſwer me the following queſtions.

How many companies are there in the Saxon regiments of foot?

How many men in each company?

How many troops in the regiments of horſe and dragoons: and how many men in each?

What number of commiſſioned and non-commiſſioned officers in a company of foot, or in a troop of horſe or dragoons? *N. B.* Non-commiſſioned officers are all thoſe below Enſigns and Cornets.

What is the daily pay of a Saxon foot ſoldier, dragoon, and trooper?

What are the ſeveral ranks of the *Etat Major General*? *N. B.* The *Etat Major General* is every thing above a Colonel. The Auſtrians have no Brigadiers, and the French have no Major Generals in their *Etat Major*. What have the Saxons? Adieu!

LET-

LETTER CXLVI.

London, March 27th, O. S. 1748.

DEAR BOY,

THIS little packet will be delivered to you by one Monſieur Duval, who is going to the fair at Leipſig. He is a jeweller, originally of Geneva, but who has been ſettled here theſe eight or ten years, and a very ſenſible fellow: pray be very civil to him.

As I adviſed you, ſome time ago, to inform yourſelf of the civil and military eſtabliſhments of as many of the kingdoms and ſtates of Europe as you ſhould either be in yourſelf, or be able to get authentic accounts of, I ſend you here a little book, in which, upon the article of Hanover, I have pointed out the ſhort method of putting down theſe informations, by way of helping your memory. The book being lettered, you can immediately turn to whatever article you want; and by adding interleaves to each letter, may extend your minutes to what particulars you pleaſe. You may get ſuch books made any where; and appropriate each, if you pleaſe, to a particular object. I have myſelf found great utility in this method. If I had known what to have ſent you by this opportunity I would have done it. The French ſay, *Que les petits preſens entretiennent l'amitie, et que les grands l'augmentent;* but I could not recollect that you wanted any thing, or at leaſt any thing that you cannot get as well at Leipſig as here. Do but continue to deſerve, and I aſſure you that you ſhall never want any thing I can give.

Do not apprehend that my being out of employment may be any prejudice to you. Many things will happen before you can be fit for buſineſs; and when you are fit, whatever my ſituation may be, it will always be in my power to help you in your firſt ſteps; afterwards you muſt help yourſelf by your own abilities. Make yourſelf neceſſary, and, inſtead of ſoliciting, you will be ſolicited

licited. The thorough knowledge of foreign affairs, the intereſts, the views, and the manners of the ſeveral courts in Europe, are not the common growth of this country. It is in your power to acquire them; you have all the means. Adieu! Yours.

LETTER CXLVII.

London, April 1ſt. O. S. 1748.

DEAR BOY,

I HAVE not received any letter either from you or from Mr Harte theſe three poſts, which I impute wholly to accidents between this place and Leipſig; and they are diſtant enough to admit of many. I always take it for granted that you are well, when I do not hear to the contrary; beſides, as I have often told you, I am much more anxious about your doing well, than about your being well; and, when you do not write, I will ſuppoſe that you are doing ſomething more uſeful. Your health will continue, while your temperance continues; and, at your age, nature takes ſufficient care of the body, provided ſhe is left to herſelf, and that intemperance, on one hand, or medicines on the other, do not break in upon her. But it is by no means ſo with the mind, which, at your age particularly, requires great and conſtant care, and ſome phyſic. Every quarter of an hour, well or ill employed, will do it eſſential and laſting good or harm. It requires, alſo, a great deal of exerciſe, to bring it to a ſtate of health and vigour. Obſerve the difference there is between minds cultivated, and minds uncultivated, and you will, I am ſure, think that you cannot take too much pains, nor employ too much time in the culture of your own. A drayman is probably born with as good organs as Milton, Locke, or Newton; but, by culture, they are much more above him than he is above his horſe. Sometimes, indeed, extraordinary genuiſes have broken out by the force of nature, without the aſſiſtance of education; but thoſe inſtances are too rare for any body to truſt to; and

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even they would make a much greater figure, if they had the advantage of education into the bargain. If Shakeſpeare's genius had been cultivated, thoſe beauties, which we ſo juſtly admire in him, would have been undiſgraced by thoſe extravagancies, and that nonſenſe, with which they are frequently accompanied. People are, in general, what they are made by education and company, from fifteen to five-and-twenty; conſider well, therefore, the importance of your next eight or nine years; your whole depends upon them. I will tell you ſincerely, my hopes and my fears concerning you. I think you will be a good ſcholar, and that you will acquire a conſiderable ſtock of knowledge of various kinds; but I fear that you neglect what are called little, though in truth they are very material things; I mean, a gentleneſs of manners, an engaging addreſs, and an inſinuating behaviour: they are real and ſolid advantages, and none but thoſe who do not know the world, treat them as trifles. I am told that you ſpeak very quick, and not diſtinctly; this is a moſt ungraceful and diſagreeable trick, which you know I have told you of a thouſand times: pray attend carefully to the correction of it. An agreeable and diſtinct manner of ſpeaking adds greatly to the matter; and I have known many a very good ſpeech unregarded, upon account of the diſagreeable manner in which it has been delivered, and many an indifferent one applauded, for the contrary reaſon. Adieu.

LETTER CXLVIII.

London, April 15. *O. S.* 1748.

DEAR BOY,

THOUGH I have no letters from you to acknowledge ſince my laſt to you, I will not let three poſts go from hence without a letter from me. My affection always prompts me to write to you; and I am encouraged to do it, by the hopes that my letters are not quite uſeleſs. You will probably receive this in the midſt of the diverſions of Leipſig fair; at which, Mr Harte tells

ells me, that you are to ſhine in fine clothes, among fine folks. I am very glad of it, as it is time that you ſhould begin to be formed to the manners of the world in higher life. Courts are the beſt ſchools for that ſort of learning. You are beginning now with the outſide of a Court; and there is not a more gaudy one than that of Saxony. Attend to it, and make your obſervations upon the turn and manners of it, that you may hereafter compare it with other Courts, which you will ſee. And, though you are not yet able to be informed, or to judge of the political conduct and maxims of that Court, yet you may remark the forms, the ceremonies, and the exterior ſtate of it. At leaſt, ſee every thing that you can ſee, and know every thing that you can know of it, by aſking queſtions. See likewiſe every thing at the fair, from operas and plays, down to the ſavoyards ratee news. Every thing is worth ſeeing once: and the more one ſees, the leſs one either wonders or admires.

Make my compliments to Mr Harte, and tell him that I have juſt now received his letter, for which I thank him. I am called away, and my letter is therefore very much ſhortened. Adieu.

I am impatient to receive your anſwers to the many queſtions I have aſked you.

LETTER CXLIX.

London, April 26th O. S. 1748.

DEAR BOY,

I AM extremely pleaſed with your continuation of the hiſtory of the reformation; which is one of thoſe important æras that deſerve your utmoſt attention, and of which you cannot be too minutely informed. You have, doubtleſs, conſidered the cauſes of that great event, and obſerved that diſappointment and reſentment had a much greater ſhare in it, than a religious zeal, or an abhorrence of errors and abuſes of Popery.

Luther, an Auguſtin Monk, enraged that his order, and conſequently

quently himself, had not the exclusive privilege of selling indul-
gences, but that the Dominicians were let into a share of that profi-
table but infamous trade, turns reformer, and exclaims against the
abuses, the corruption, and the idolatry, of the church of Rome;
which were certainly gross enough for him to have seen long be-
fore, but which he had at least acquiesced in, till what he called
the rights, that is the profit, of his order came to be touched.
It is true, the church of Rome furnished him ample matter for
complaint and reformation, and he laid hold of it ably. This
seems to me the true cause of that great and necessary work;
but whatever the cause was, the effect was good; and
the reformation spread itself by its own truth and fitness; was
conscientiously received by great numbers in Germany, and other
countries; and was soon afterwards mixed up with the politics
of princes: and, as it always happens in religious disputes, be-
came the specious covering of injustice and ambition.

Under the pretence of crushing heresy as it was called, the
house of Austria meant to extend and establish its power in the
empire: as, on the other hand, many protestant princes, under
the pretence of extirpating idolatry, or at least of securing tole-
ration, meant only to enlarge their own dominions or privileges.
These views respectively, among the chiefs on both sides, much
more than true religious motives, continued what were called
the religious wars in Germany, almost uninterruptedly, till the
affairs of the two religions were finally settled by the treaty of
Munster.

Were most historical events traced up to their true causes, I
fear we should not find them much more noble nor disinterested
than Luther's disappointed avarice; and therefore I look with
some contempt upon those refining and sagacious historians, who
ascribe all, even the most common events, to some deep-politic
cause; whereas mankind is made up of inconsistencies, and no
man acts invariably up to his predominant character. The wi-
sest man sometimes acts weakly, and the weakest sometimes
wisely. Our jarring passions, our variable humours, nay our
greater or lesser degree of health and spirits, produce such con-

tradictio

adictions in our conduct, that, I believe, those are the oftenest
istaken, who ascribe our actions to the most seemingly obvious
otives; and I am convinced, that a light supper, a good night's
eep, and a fine morning, have sometimes made a hero of the
me man, who by an indigestion, a restless night, and a rainy
orning, would have proved a coward. Our best conjectures,
herefore, as to the true springs of actions, are but very uncer-
in; and the actions themselves are all that we must pretend
o know from history. That Cesar was murdered by twenty-
hree conspirators, I make no doubt; but I very much doubt,
hat their love of liberty, and of their country, was their sole, or
ven principal motive; and I dare say that, if the truth were
nown, we should find that many other motives, at least concur-
ed, even in the great Brutus himself; such as pride, envy, per-
onal pique, and disappointment. Nay, I cannot help carrying
y Pyrrhonism still further, and extending it often to historical
acts themselves, at least to most of the circumstances with which
hey are related; and every day's experience confirms me in
his historical incredulity. Do we ever hear the most recent
act related exactly in the same way, by the several people who
were at the same time eye-witnesses of it? No. One mistakes,
nother misrepresents; and others warp it a little to their own
urn of mind, or private views. A man, who has been concern-
d in a transaction, will not write it fairly; and a man who has
ot, cannot. But notwithstanding all this uncertainty, history
s not the least necessary to be known, as the best histories are
aken for granted, and are the frequent subjects both of conver-
ation and writing. Though I am convinced that Cesar's ghost
never appeared to Brutus, yet I should be much ashamed to be
gnorant of that fact, as related by the historians of those times.
Thus the Pagan theology is universally received as matter for
writing and conversation, though believed now by nobody;
nd we talk of Jupiter, Mars, Apollo, &c. as Gods, though we
know that if they ever existed at all, it was only as mere mortal
men. This historical Pyrrhonism, then, proves nothing against
the study and knowledge of history; which, of all other studies,

is the moſt neceſſary for a man who is to live in the world. It only points out to us, not to be too deciſive and peremptory; and to be cautious how we draw inferences for our own practice from remote facts partially or ignorantly related; of which we can, at beſt, but imperfectly gueſs, and certainly not know the real motives. The teſtimonies of ancient hiſtory muſt neceſſarily be weaker than thoſe of modern, as all teſtimony grows weaker and weaker, as it is more and more remote from us. I would therefore adviſe you to ſtudy ancient hiſtory, in general, as other people do; that is, not to be ignorant of any of thoſe facts which are univerſally received, upon the faith of the beſt hiſtorians; and whether true or falſe, you have them as other people have them. But modern hiſtory, I mean particularly that of the three laſt centuries, is what I would have you apply to with the greateſt attention and exactneſs. There the probability of coming at the truth is much greater, as the teſtimonies are much more recent; beſides, anecdotes, memoirs, and original letters, often come to the aid of modern hiſtory. The beſt memoirs that I know of are thoſe of Cardinal de Retz, which I have once before recommended to you; and which I adviſe you to read more than once, with attention. There are many political maxims in theſe memoirs *, moſt of which are printed in Italics: pray attend to, and remember them. I never read them, but my own experience confirms the truth of them. Many of them ſeem trifling to people who are not uſed to buſineſs; but thoſe who are, feel the truth of them.

It is time to put an end to this long rambling letter; in which, if any one thing can be of uſe to you, it will more than pay the trouble I have taken to write it. Adieu!

Yours.

* The maxims here mentioned are inſerted, with a tranſlation, at the end of the fourth volume.

LET-

LETTER CL.

London, May 10. *O. S.* 1748.

DEAR BOY,

I RECKON that this letter will find you juſt returned from Dreſden, where you have made your firſt court *caravanne*. What inclination for courts this taſte of them may have given you, I cannot tell; but this I think myſelf ſure of, from your good ſenſe, that, in leaving Dreſden, you have left diſſipation too; and have reſumed, at Leipſig, that application, which, if you like courts, can alone enable you to make a good figure at them. A mere courtier, without parts or knowledge, is the moſt frivolous and contemptible of all beings; as, on the other hand, a man of parts and knowledge, who acquires the eaſy and noble manners of a court, is the moſt perfect. It is a trite, common-place obſervation, that courts are the ſeats of falſehood and diſſimulation. That, like many, I might ſay moſt, common-place obſervations, is falſe. Falſehood and diſſimulation are certainly to be found at courts; but where are they not to be found? Cottages have them, as well as Courts; only with worſe manners. A couple of neighbouring farmers in a village will contrive and practiſe as many tricks, to over-reach each other at the next market, or to ſupplant each other in the favour of the 'ſquire, as any two courtiers can do to ſupplant each other in the favour of their prince.

Whatever poets may write, or fools believe, of rural innocence and truth, and of the perfidy of courts, this is moſt undoubtedly true——that ſhepherds and miniſters are both men: their nature and paſſions the ſame, the modes of them only different.

Having mentioned common-place obſervations, I will particularly caution you againſt either uſing, believing, or approving them. They are the common topics of witlings and coxcombs; thoſe, who really have wit, have the utmoſt contempt for them,

and ſcorn even to laugh at the pert things that thoſe would-be wits ſay upon ſuch ſubjects.

Religion is one of their favourite topics; it is all prieſt-craft; and an invention contrived and carried on by prieſts, of all religions, for their own power and profit; for this abſurd and falſe principle flow the common-place, inſipid jokes and inſults upon the clergy. With theſe people, every prieſt, of every religion, is either a public or concealed unbeliever, drunkard, and whore-maſter; whereas I conceive that prieſts are extremely like other men, and neither the better nor the worſe for wearing a gown or a ſurplice; but, if they are different from other people probably it is rather on the ſide of religion and morality, or at leaſt decency, from their education and manner of life.

Another common topic for falſe wit, and cold raillery, is matrimony. Every man and his wife hate each other cordially; whatever they may pretend, in public, to the contrary. The huſband certainly wiſhes his wife at the devil, and the wife certainly cuckolds her huſband. Whereas I preſume that men and their wives neither love nor hate each other the more, upon account of the form of matrimony which has been ſaid over them. The cohabitation indeed, which is the conſequence of matrimony, makes them either love or hate more, accordingly as they reſpectively deſerve it; but that would be exactly the ſame, between any man and woman, who lived together without being married.

Theſe, and many other common-place reflections upon nations, or profeſſions, in general (which are at leaſt as often falſe as true) are the poor refuge of people who have neither wit nor invention of their own, but endeavour to ſhine in company by ſecond-hand finery. I always put theſe pert jackanapeſes out of countenance, by looking extremely grave, when they expect that I ſhould laugh at their pleaſantries; and by ſaying *well and ſo;* as if they had not done, and that the ſting were ſtill to come. This diſconcerts them; as they have no reſources in themſelves, and have but one ſet of jokes to live upon. Men of parts are not reduced to theſe ſhifts, and have the utmoſt con-

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tempt for them: they find proper ſubjects enough for either uſeful or lively converſations; they can be witty without ſatire or common-place, and ſerious without being dull. The frequentation of courts checks this petulancy of manners; the good-breeding and circumſpection which are neceſſary, and only to be learned there, correct thoſe pertneſſes. I do not doubt but that you are improved in your manners, by the ſhort viſit which you have made at Dreſden; and the other courts, which I intend that you ſhall be better acquainted with, will gradually ſmooth you up to the higheſt poliſh. In courts, a verſatility of genius, and a ſoftneſs of manners, are abſolutely neceſſary; which ſome people miſtake for abject flattery, and having no opinion of one's own; whereas it is only the decent and genteel manner of maintaining your own opinion, and poſſibly of bringing other people to it. The manner of doing things is often more important than the things themſelves; and the very ſame thing may become either pleaſing or offenſive, by the manner of ſaying or doing it. *Materiam ſuperabat opus*, is often ſaid of works of ſculpture; where, though the materials were valuable, as ſilver, gold, &c. the workmanſhip was ſtill more ſo. This holds true, applied to manners; which adorn whatever knowledge or parts people may have; and even make a greater impreſſion, upon nine in ten of mankind, than the intrinſic value of the materials. On the other hand, remember that what Horace ſays of good writing is juſtly applicable to thoſe who would make a good figure in courts, and diſtinguiſh themſelves in the ſhining parts of life; *Sapere eſt principium et fons.* A man who, without a good fund of knowledge and parts, adopts a court life, makes the moſt ridiculous figure imaginable. He is a machine, little ſuperior to the court clock; and, as this points out the hours, he points out the frivolous employment of them. He is, at moſt, a comment upon the clock; and, according to the hours that it ſtrikes, tells you, now it is levee, now dinner, now ſupper-time. &c. The end which I propoſe by your education, which (*if you pleaſe*) I ſhall certainly attain, is, to unite in you all the knowledge of a ſcholar, with the manners of

a courtier; and to join, what is seldom joined in any of my countrymen, books and the world. They are commonly twenty years old before they have spoken to any body above their schoolmaster, and the fellows of their college. If they happen to have learning, it is only Greek and Latin, but not one word of modern history or modern languages. Thus prepared, they go abroad, as they call it; but, in truth, they stay at home all that while; for being very awkward, confoundedly ashamed, and not speaking the languages, they go into no foreign company, at least none good; but dine and sup with one another only at the tavern. Such examples, I am sure, you will not imitate, but even carefully avoid. You will always take care to keep the best company in the place where you are, which is the only use of travelling: (by the way) the pleasures of a gentleman are only to be found in the best company; for that riot which low company, most falsely and impudently call pleasure, is only the sensuality of a swine.

I ask hard and uninterrupted study from you but one year more; after that you shall have, every day, more and more time for your amusements. A few hours each day will then be sufficient for application, and the others cannot be better employed than in the pleasures of good company. Adieu.

LETTER CLI.

London, May 17. O. S. 1748.

DEAR BOY,

I RECEIVED, yesterday, your letter of the 16th, N. S. and have, in consequence of it, written, this day, to Sir Charles Williams, to thank him for all the civilities he has shewn you. Your first setting out at court has, I find, been very favourable; and his Polish Majesty has distinguished you. I hope you received that mark of distinction with respect and with steadiness, which is the proper behaviour of a man of fashion. People of a low, obscure education, cannot stand the rays of greatness; they

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are frightened out of their wits when Kings and great men ſpeak to them; they are aukward, aſhamed, and do not know what nor how to anſwer; whereas *les honetes gens* are not dazzled by ſuperior rank: they know and pay all the reſpect that is due to it; but they do it without being diſconcerted; and can converſe juſt as eaſily with a King as with any one of his ſubjects. That is the great advantage of being introduced young into good company, and being uſed early to converſe with one's ſuperiors. How many men have I ſeen here, who, after having had the full benefit of an Engliſh education, firſt at ſchool, and then at the univerſity; when they have been preſented to the King, did not know whether they ſtood on their heads or their heels? If the King ſpoke to them, they were annihilated; they trembled, endeavoured to put their hands in their pockets, and miſſed them; let their hats fall, and were aſhamed to take them up; and, in ſhort, put themſelves in every attitude but the right, that is, the eaſy and natural one. The characteriſtic of a well-bred man is, to converſe with his inferiors without inſolence, and with his ſuperiors with reſpect and with eaſe. He talks to kings without concern; he trifles with women of the firſt condition, with familiarity, gaiety, but reſpect; and converſes with his equals, whether he is acquainted with them or not, upon general, common topics, that are not, however, quite frivolous, without the leaſt concern of mind or aukwardneſs of body: neither of which can appear to advantage, but when they are perfectly eaſy.

The tea-things which Sir Charles Williams has given you, I would have you make a preſent of to your mamma, and ſend them to her by Duval, when he returns. You owe her not only duty, but likewiſe great obligations for her care and tenderneſs; and conſequently, cannot take too many opportunities of ſhewing your gratitude.

I am impatient to receive your account of Dreſden, and likewiſe your anſwers to the many queſtions that I aſked you.

Adieu for this time, and God bleſs you!

LETTER CLII.

London, May 27. O. S. 1748.

DEAR BOY,

THIS and the two next years make so important a period of your life, that I cannot help repeating to you my exhortations, my commands, and (what I hope will be still more prevailing with you than either) my earnest entreaties to employ them well. Every moment that you now lose, is so much character and advantage lost; as on the other hand, every moment that you now employ usefully, is so much time wisely laid out, at most prodigious interest. These two years must lay the foundations of all the knowledge you will ever have; you may build upon them afterwards as much as you please, but it will be too late to lay any new ones. Let me beg of you, therefore, to grudge no labour nor pains to acquire, in time, that stock of knowledge, without which you never can rise, but must make a very insignificant figure in the world. Consider your own situation; you have not the advantage of rank and fortune to bear you up; I shall, very probably, be out of the world, before you can properly be said to be in it. What then will you have to rely on but your own merit? That alone must raise you, and that alone will raise you, if you have but enough of it. I have often heard and read of oppressed and unrewarded merit, but I have, oftener (I might say always) seen great merit make its way, and meet with its reward, to a certain degree at least, in spite of all difficulties. By merit, I mean the moral virtues, knowledge and manners; as to the moral virtues, I say nothing to you, they speak best for themselves, nor can I suspect that they want any recommendation with you; I will therefore only assure you, that without them you will be most unhappy.

As to knowledge, I have often told you, and I am persuaded you are thoroughly convinced how absolutely necessary it is to you, whatever your destination may be. But as knowledge has

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a moſt extenſive meaning, and as the life of man is not long enough to acquire, nor his mind capable of entertaining and digeſting all parts of knowledge, I will point out thoſe to which you ſhould particularly apply, and which, by application, you may make yourſelf perfect maſter of. Claſſical knowledge, that is, Greek and Latin, is abſolutely neceſſary for every body: becauſe every body has agreed to think and to call it ſo. And the word *illiterate*, in its common acceptation, means a man who is ignorant of thoſe two languages. You are by this time, I hope, pretty near maſter of both, ſo that a ſmall part of the day dedicated to them, for two years more, will make you perfect in that ſtudy. Rhetoric, logic, a little geometry, and a general notion of aſtronomy, muſt, in their turns, have their hours too; not that I ſhall deſire you ſhall be deep in any one of theſe; but it is fit you ſhould know ſomething of them all. The knowledge more particularly uſeful and neceſſary for you, conſidering you deſtination, conſiſts of Modern languages, modern hiſtory, chronology, and geography: the laws of nations, and the *jus publicum Imperii*. You muſt abſolutely ſpeak all the modern languages, as purely and correctly as the natives of the reſpective countries: for whoever does not ſpeak a language perfectly and eaſily, will never appear to advantage in converſation, nor treat with others in it upon equal terms. As for French, you have it very well already; and muſt neceſſarily, from the univerſal uſage of that language, know it better and better every day: ſo that I am in no pain about that. German, I ſuppoſe, you know pretty well by this time, and will be quite maſter of it before you leave Leipſig: at leaſt, I am ſure you may. Italian and Spaniſh will come in their turns; and indeed they are both ſo eaſy, to one who knows Latin and French, that neither of them will coſt you much time or trouble. Modern hiſtory, by which I mean particularly the hiſtory of the laſt three centuries, ſhould be the object of your greateſt and conſtant attention, eſpecially thoſe parts of it which relate more immediately to the great powers of Europe. This ſtudy you will carefully connect with chronology and geography; that is, you will remark and

the dates of every important event; and always read with the map by you, in which you will conſtantly look for every place mentioned: this is the only way of retaining geograghy; for, though it is ſoon learned by the lump, yet, when only ſo learned it is ſtill ſooner forgot.

Manners, though the laſt, and it may be the leaſt, ingredient of real merit, are, however, very far from being uſeleſs in its compoſition; they adorn, and give an additional force and luſtre to both virtue and knowledge. They prepare and ſmooth the way for the progreſs of both; and are, I fear, with the bulk of mankind, more engaging than either. Remember, then, the infinite advantage of manners; cultivate and improve your own to the utmoſt: good ſenſe will ſuggeſt the great rules to you, good company will do the reſt. Thus you ſee how much you have to do; and how little time to do it in: for when you are thrown out into the world, as in a couple of years you muſt be, the unavoidable diſſipation of company, and the neceſſary avocations of ſome kind of buſineſs or other, will leave you no time to undertake new branches of knowledge: you may indeed, by a prudent allotment of your time, reſerve ſome to complete and finiſh the building; but you will never find enough to lay new foundations. I have ſuch an opinion of your underſtanding, that I am convinced you are ſenſible of theſe truths; and that, however hard and laborious your preſent uninterrupted application may ſeem to you, you will rather increaſe than leſſen it. For God's ſake, my dear boy, do not ſquander away one moment of your time, for every moment may be now moſt uſefully employed. Your future fortune, character, and figure in the world, entirely depend upon your uſe or abuſe of the two next years. If you do but employ them well, what may you not reaſonably expect to be, in time? and if you do not, what may I not reaſonably fear you will be? You are the only one I ever knew of this country, whoſe education was, from the beginning, calculated for the department of foreign affairs; in conſequence of which, if you will invariably purſue, and diligently qualify yourſelf for that object, you make yourſelf abſolutely neceſſary to the government,

vernment, and, after having received orders as a minister abroad, send orders, in your turn, as secretary of state at home. Most of our ministers abroad have taken up that department occasionally, without having ever thought of foreign affairs before; many of them, without speaking one foreign language; and all of them without the manners which are absolutely necessary towards being well received, and making a figure at foreign courts. They do the business accordingly, that is, very ill: they never get into the secrets of those courts, for want of insinuation and address: they do not guess at their views, for want of knowing their interests: and, at last, finding themselves very unfit for, soon grow weary of their commissions, and are impatient to return home; where they are but too justly laid aside and neglected. Every moment's conversation may, if you please, be of use to you; in this view, every public event, which is the common topic of conversation, gives you an opportunity of getting some information. For example, the preliminaries of peace, lately concluded at Aix-la-Chapelle, will be the common subject of most conversations; in which you will take care to ask the proper questions: as, what is the meaning of the Assiento contract for negroes, between England and Spain; what the annual ship: when stipulated; upon what account suspended, &c. You will, likewise, inform yourself about Guastalla, now given to Don Philip, together with Parma and Placentia: whom they belonged to before; what claim or pretensions Don Philip had to them; what they are worth; in short, every thing concerning them. The cessions, made by the Queen of Hungary to the King of Sardinia, are, by these preliminaries, confirmed and secured to him: you will inquire, therefore, what they are, and what they are worth. This is the kind of knowledge which you should be most thoroughly master of, and in which conversation will help you almost as much as books: but both are best. There are histories of every considerable treaty, from that of Westphalia to that of Utrecht, inclusively; all which I would advise you to read. Pere Bougeants, of the treaty of Westphalia, is an excellent one; those of Nimeguen,

Ryſwick, and Utretcht, are not ſo well written; but are, however, very uſeful. *L'Hiſtoire des Traites de Paix*, in two volumes folio, which I recommended to you ſome time ago, is a book that you ſhould often conſult, when you hear mention made of any treaty concluded in the ſeventeenth century.

Upon the whole, if you have a mind to be conſiderable, and to ſhine hereafter, you muſt labour hard now. No quickneſs of parts, no vivacity, will do long, or go far, without a ſolid fund of knowledge: and that fund of knowledge will amply repay all the pains that you can take in acquiring it. Reflect ſeriouſly, within yourſelf, upon all this, and aſk yourſelf, whether I can have any view, but your intereſt, in all that I recommend to you. It is the reſult of my experience, and flows from that tenderneſs and affection with which, while you deſerve them I ſhall be Your's.

Make my compliments to Mr Harte, and tell him, that I have received his letter of the 24th, N. S.

LETTER CLIII.

London, May 31th O. S. 1748.

DEAR BOY,

I HAVE received, with great ſatisfaction, your letter of the 28th, N. S. from Dreſden: it finiſhes your ſhort but clear account of the reformation; which is one of thoſe intereſting periods of modern hiſtory, that cannot be too much ſtudied nor too minutely known by you. There are many great events in hiſtory, which, when once they are over, leave things in the ſituation in which they found them. As for inſtance, the late war; which excepting the eſtabliſhment in Italy for Don Philip, leaves things pretty much *in ſtatu quo*; a mutual reſtitution of all acquiſitions being ſtipulated by the preliminaries of the peace. Such events undoubtedly deſerve your notice, but yet not ſo minutely as thoſe, which are not only important in themſelves, but equally (or it may be more) important by their conſequences

ſequences too: of this latter ſort were, the progreſs of the Chriſtian religion in Europe; the invaſion of the Goths; the diviſion of the Roman empire into Weſtern and Eaſtern; the eſtabliſhment and rapid progreſs of Mahometaniſm; and, laſtly, the reformation; all which events produced the greateſt changes in the affairs of Europe, and to one or other of which, the preſent ſituation of all the parts of it is to be traced up.

Next to theſe, are thoſe events which more immediately affect particular ſtates and kingdoms, and which are reckoned merely local, though their influence may, and indeed very often does, indirectly, extend itſelf further; ſuch as civil wars, and revolutions, from which a total change in the form of government frequently flows. The civil wars in England, in the reign of King Charles I. produced an entire change in the government here, from a limited monarchy to a commonwealth, at firſt, and afterwards to abſolute power, uſurped by Cromwell, under the pretence of Protection, and the title of Protector.

The revolution, in 1688, inſtead of changing, preſerved our form of government; which King James II. intended to ſubvert, and eſtabliſh abſolute power in the Crown.

Theſe are the two great epochas in our Engliſh hiſtory, which I recommend to your particular attention.

The league formed by the Houſe of Guiſe, and fomented by the artifices of Spain, is a moſt material part of the hiſtory of France. The foundation of it was laid in the reign of Henry II. but the ſuperſtructure was carried on through the ſucceſſive reigns of Francis II. Charles IX. and Henry III. till at laſt it was cruſhed, partly with the arms, but more by the apoſtacy, of Henry IV.

In Germany, great events have been frequent, by which the imperial dignity has always either gotten or loſt: and ſo far they have affected the conſtitution of the empire. The Houſe of Auſtria kept that dignity to itſelf for near two hundred years, during which time it was always attempting to extend its power, by encroaching upon the rights and privileges of the other ſtates of the empire; till at the end of the *bellum tricen-*

nale, the treaty of Munſter, of which France is guarrantee, fixed the reſpective claims.

Italy has been conſtantly torn to pieces, from the time of the Goths, by the Popes and the Antipopes, ſeverally ſupported by other great powers of Europe, more as their intereſt than as their religion led them: by the pretenſions alſo of France, and the houſe of Auſtria, upon Naples, Sicily, and the Milaneſe; not to mention the various leſſer cauſes of ſquabbles there, for the little ſtates, ſuch as Ferrara, Parma, Montſerrat, &c.

The popes, till lately, have always taken a conſiderable part, and had great influence, in the affairs of Europe: their excommunications, bulls, and indulgences, ſtood inſtead of armies, in the times of ignorance and bigotry; but now that mankind is better informed, the ſpiritual authority of the pope is not only leſs regarded, but even deſpiſed, by the catholic princes themſelves; and his holineſs is actually little more than biſhop of Rome, with large temporalities; which he is not likely to keep longer than till the other greater powers in Italy ſhall find their conveniency in taking them from him. Among the modern popes. Leo the Xth, Alexander the VI. and Sixtus Quintis, deſerve your particular notice. The firſt, among other things, for his own learning and taſte, and for his encouragement of the reviving arts and ſciences in Italy. Under his protection, the Greek and Latin claſſics were moſt excellently tranſlated into Italian; painting flouriſhed and arrived at its perfection; and ſculpture came ſo near the ancients, that the works of his time, both in marble and bronze, are called *Antico-Moderno*.

Alexander the VI, together with his natural ſon, Ceſar Borgia, was famous for his wickedneſs; in which he, and his ſon too, ſurpaſſed all imagination. Their lives are well worth your reading. They were poiſoned themſelves by the poiſoned wine which they had prepared for others: the father died of it, but Ceſar recovered.

Sixtus the Vth was the ſon of a ſwineherd; and raiſed himſelf to the popedom by his abilities; he was a great knave, but an able and a ſingular one.

Here

Here is hiſtory enough for to-day; you ſhall have ſome more ſoon. Adieu!

LETTER CLIV.

London, June 21. *O. S.* 1748.

DEAR BOY,

YOUR very bad enunciation runs ſo much in my head, and gives me ſuch real concern, that it will be the ſubject of this, and, I believe, of many more letters. I congratulate both you and myſelf, that I was informed of it (as I hope) in time to prevent it; and ſhall ever think myſelf, as hereafter you will, I am ſure, think yourſelf, infinitely obliged to Sir Charles Williams, for informing me of it. Good God! if this ungraceful and diſagreeable manner of ſpeaking had, either by your negligence or mine, become habitual to you, as in a couple of years more it would have been, what a figure would you have made in company, or in a public aſſembly? Who would have liked you in the one, or have attended you in the other? Read what Cicero and Quintilian ſay of enunciation, and ſee what a ſtreſs they lay upon the gracefulneſs of it; nay, Cicero goes further and even maintains, that a good figure is neceſſary for an orator; and, particularly, that he muſt not be *vaſtus*; that is, overgrown and clumſy. He ſhews by it, that he knew mankind well, and knew the powers of an agreeable figure and a graceful manner. Men, as well as women, are much oftener led by their hearts, than by their underſtandings. The way to the heart is, through the ſenſes; pleaſe their eyes and their ears, and the work is half done. I have frequently known a man's fortune decided for ever by his firſt addreſs. If it is pleaſing, people are hurried involuntary into a perſuaſion that he has a merit, which poſſibly he has not; as, on the other hand, if it is ungraceful, they are immediately prejudiced againſt him: and unwilling to allow him the merit which it may be, he has. Nor Nor is this ſentiment ſo unjuſt and unreaſonable as at firſt it may

ſeem;

ſeem; for, if a man has parts, he muſt know of what infinite conſequence it is to him to have a graceful manner of ſpeaking, and a genteel and pleaſing addreſs: he will cultivate and improve them to the utmoſt. Your figure is a good one; you have no natural defect in the organs of ſpeech; your addreſs may be engaging, and your manner of ſpeaking graceful, if you will; ſo that, if you are not ſo, neither I, nor the world, can aſcribe it to any thing but your want of parts. What is the conſtant and juſt obſervation as to all actors upon the ſtage? Is it not, that thoſe who have the beſt ſenſe always ſpeak the beſt, though they may hay happen not to have the beſt voices? They will ſpeak plainly, diſtinctly, and with the proper emphaſis, be their voices ever ſo bad. Had Roſcius ſpoken *quick*, *thick*, and *ungracefully*, I will anſwer for it, that Cicero would not have thought him worth the oration which he made in his favour. Words were given us to communicate our ideas by; and there muſt be ſomething inconceivably abſurd, in uttering them in ſuch a manner, as that either people cannot underſtand them, or will not deſire to underſtand them. I tell you truly and ſincerely, that I ſhall judge of your parts by your ſpeaking gracefully or ungracefully. If you have parts, you will never be at reſt till you have brought yourſelf to a habit of ſpeaking moſt gracefully; for I aver, that it is in your power. You will deſire Mr Harte, that you may read aloud to him every day; and that he will interrupt and correct you every time that you read too faſt, do not obſerve the proper ſtops, or lay a wrong emphaſis. You will take care to open your teeth when you ſpeak; to articulate every word diſtinctly; and to beg of Mr Harte, Mr Elliot, or whomever you ſpeak to, to remind and ſtop you, if ever you fall into the rapid and unintelligible mutter. You will even read aloud to yourſelf, and tune your utterance to your own ear; and read at firſt much ſlower than you need to do, in order to correct yourſelf of that ſhameful trick of ſpeaking faſter than you ought. In ſhort, if you think right, you will make it your buſineſs, your ſtudy, and your pleaſure, to ſpeak well. Therefore, what I have ſaid in this, and in my laſt, is more than

ſufficient

ſufficient, if you have ſenſe: and in ten times more would not be ſufficient, if you have not: ſo here I reſt it.

Next to graceful ſpeaking, a genteel carriage, and a graceful manner of preſenting yourſelf, are extremely neceſſary, for they are extremely engaging; and careleſſneſs in theſe points is much more unpardonable, in a young fellow, than affectation. It ſhews an offenſive indifference about pleaſing. I am told by one here, who has ſeen you lately, that you are aukward in your motions, and negligent of your perſon: I am ſorry for both; and ſo will you, when it will be too late, if you continue ſo ſome time longer. Aukwardneſs of carriage is very alienating; and a total negligence of dreſs, and air, is an impertinent inſult upon cuſtom and faſhion. You remember Mr * * * very well, I am ſure, and you muſt conſequently remember his extreme aukwardneſs; which, I can aſſure you, has been a great clog to his parts and merit, that have, with much difficulty, but barely counterbalanced it at laſt. Many, to whom I have formerly commended him, have anſwered me, that they were ſure he could not have parts, becauſe he was ſo aukward: ſo much are people, as I obſerved to you before, taken by the eye. Women have great influence, as to a man's faſhionable character; and and an aukward man will never have their votes; which, by the way, are very numerous, and much oftener counted than weighed. You ſhould therefore give ſome attention to your dreſs, and to the gracefulneſs of your motions. I believe, indeed, that you have no perfect model for either at Leipſig, to form yourſelf upon; but, however, do not get a habit of neglecting either: and attend properly to both, when you go to Courts; where they are very neceſſary, and where you will have good maſters, and good models for both. Your exercises of riding, fencing, and dancing, will civilize and faſhion your body and your limbs, and give you, if you will take it, *l'air d'un honnete homme.*

I will now conclude, with ſuggeſting one reflection to you; which is, that you ſhould be ſenſible of your good fortune, in having one who intereſts himſelf enough in you, to inquire into

your

your faults, in order to inform you of them. Nobody but myself would be so solicitous, either to know or correct them; so that you might consequently be ignorant of them yourself; for our own self-love draws a thick veil between us and our faults. But when you hear yours from me, you may be sure that you hear them from one who, for your sake only, desires to correct them; from one whom you cannot suspect of any partiality but in your favour; and from one who heartily wishes that his care of you as a Father, may, in a little time, render every care unnecessary but that of a Friend. Adieu.

P. S. I condole with you for the untimely and violent death of the tuneful Matzel *.

* The Editor being in possession of the original of the following Letter and Copy of Verses, which are so very opposite to the subject mentioned in the postscript, thinks that they may be agreeable to the public, although not written by the late Earl of Chesterfield, and already inserted in the fourth volume of Dodsleys Collection.

Letter by Sir Charles Hanbury Williams.

To Philip Stanhope, Esquire, then at Leipsig.

DEAR STANHOPE: *Dresden, 10th June* 1748

A CURSED large, frightful, blood-thirsty, horrible, fierce black cat got into my room on Saturday night, and yesterday morning we found some few remains of Matzel; but traces enough to prove he had been murdered in the night by that infernal cat. Stevens cried, Dick cursed and swore; and I stood dumb with grief; which I believe would have choaked me, if I had not given vent to it in the following Ode: which I have addressed to you, to make you the only amends in my power for the loss of sensible, obedient, harmonious Matzel.

To Philip Stanhope, Esquire

Upon the Death of Matzel, a favourite Bullfinch, that was mine, and which he had the reversion of, whenever I left Dresden.

———*Fungar inami*
Munere.

I.

TRY not, my Stanhope, 'tis in vain,
To stop your tears, to hide your pain,
Or check your honest rage.
Give sorrow and revenge their scope,
My present joy, your future hope,
Lies murder'd in his cage.

II.

Matzel's no more——Ye Graces, Loves,
Ye Linnets, Nightingales, and Doves,
Attend th' untimely Bier.
Let every sorrow be exprest;
Beat with your wings each mournful breast,
And drop the nat'ral tear.

III.

For thee, my Bird, the sacred Nine,
Who lov'd thy tuneful notes, shall join
In thy funereal verse.
My painful task shall be to write
Th' eternal dirge which they indite,
And hang it on thy herse.

IV.

In height of song, in beauty's pride,
By fell Grimalkin's claws he dy'd;
But vengeance shall have way;
On pains and torture I'll refine;
Yet, Matzel, that one death of thine
His nine will ill repay.

In

V.

In vain I lov'd, in vain I mourn,
My bird, who, never to return,
Is fled to happier ſhades;
Where Leſbia's ſhall for him prepare
The place moſt charming and moſt fair
Of all th' Elyſian glades

VI.

There ſhall thy notes in cypreſs grove
Sooth wretched ghoſts that dy'd for love.
There ſhall thy plaintive ſtrain
Lull impious Phædra's endleſs grief,
To Procris yield ſome ſhort relief,
And ſoften Dido's pain.

LETTER CLV.

London, July 1. *O. S.* 1748.

DEAR BOY,

I AM extremely well pleaſed with the courſe of ſtudies which Mr Harte informs me you are now in, and with the degree of application which he aſſures me you have to them. It is your intereſt to do ſo, as the advantage will be all your own. My affection for you makes me both wiſh and endeavour that you may turn out well: and, according as you do turn out, I ſhall be either proud or aſhamed of you. But as to mere intereſt, in the common acceptation of that word, it would be mine that you ſhould turn out ill; for you may depend upon it, that whatever you have from me ſhall be moſt exactly proportioned to your deſert. Deſerve a great deal, and you ſhall have a great deal; deſerve little, and you ſhall have but little; and be good for nothing at all, and, I aſſure you, you ſhall have nothing at all.

Solid knowledge, as I have often told you, is the firſt and great foundation of your future fortune and character; for I never mention to you the too much greater points of religion and morality, becauſe I cannot poſſibly ſuſpect you as to either of them

em. This ſolid knowledge you are in a fair way of acqui-
g; you may, if you pleaſe; and, I will add, that nobody ever
d the means of acquiring it more in their power than you
ve. But remember, that manners muſt adorn knowledge, and
ooth its way through the world. Like a great rough dia-
ond, it may do very well in a cloſet, by way of curioſity, and
ſo for its intrinſic value; but it will never be worn, nor ſhine,
it is not poliſhed. It is upon this article, I confeſs, that I ſuſ-
ct you the moſt, which makes me recur to it ſo often; for I
ar that you are apt to ſhew too little attention to every body,
d too much contempt to many. Be convinced, that there are
perſons ſo inſignificant and inconſiderable, but may, ſome time
other, and in ſome thing or other, have it in their power to
of uſe to you; which they certainly will not, if you have
ce ſhewn them contempt. Wrongs are often forgiven, but
ntempt never is. Our pride remembers it for ever. It implies
diſcovery of weakneſſes, which we are much more careful to
nceal than crimes. Many a man will confeſs his crimes to a
mmon friend, but I never knew a man who would tell his ſilly
eakneſſes to his moſt intimate one——as many a friend will tell
our faults without reſerve, who will not ſo much as hint at
r follies: that diſcovery is too mortifying to our ſelf-love, ei-
er to tell another, or to be told of one's-ſelf. You muſt, there-
re, never expect to hear of your weakneſſes, or your follies,
om any body but me; thoſe I will take pains to diſcover, and
henever I do, ſhall tell you of them.

Next to manners are exterior graces of perſon and addreſs;
hich adorn manners, as manners adorn knowledge. To ſay
at they pleaſe, engage, and charm, as they moſt indiſputably
o, is ſaying, that one ſhould do every thing poſſible to acquire
em. The graceful manner of ſpeaking, is, particularly, what I
all always hollow in your ears, as Hotſpur hollowed *Mortimer*
Henry IV; and, like him too, I have a mind to have a Starling
ught to ſay, *ſpeak diſtinctly and gracefully*, and ſend him you,
replace your loſs of the unfortunate Matzel; who, by the way,
am told, ſpoke his language very diſtinctly and gracefully.

As

As by this time you must be able to write German tolerab well, I desire you will not fail to write a German letter, in t German character, once every fortnight, to Mr Grevenko which will make it more familiar to you, and enable me to jud how you improve in it.

Do not forget to answer me the questions which I asked y a great while ago, in relation to the constitution of Saxony; a also the meaning of the words *Landsassii* and *Amptsassii*.

I hope you do not forget to inquire into the affairs of trade a commerce, nor to get the best accounts you can, of the comm dities and manufactures, exports and imports of the several cou tries where you may be, and their gross value.

I would likewise have you attend to the respective coins, go silver, copper, &c. and their value, compared with our coin for which purpose, I would advise you to put up in a separa piece of paper, one piece of every kind, wherever you shall h writing upon it the name and the value. Such a collection w be curious enough in itself; and that sort of knowledge will very useful to you in your way of business, where the differe value of money often comes in question.

I am going to Cheltenham to-morrow, less for my healt which is pretty good, than for the dissipation and amusement the journey. I shall stay about a fortnight.

L'Abbè Mably's *Droit de l'Europe*, which Mr Harte is so kin as to send me, is worth your reading. Adieu.

LETTER CLVI.

Cheltenham, July 6, O. S. 1748.

DEAR BOY,

YOUR school-fellow, Lord Pulteney *, set out last week f Holland, and will, I believe, be at Leipsig soon after th letter: you will take care to be extremely civil to him, and

* Only child of the Right Hon. William Pulteney, Earl Bath. He died before his father.

him any ſervice that you can while you ſtay there; let him ow that I wrote to you to do ſo. As being older, he ſhould ow more than you; in that caſe, take pains to get up to him; t if he does not, take care not to let him feel his inferiority. will find it out of himſelf without your endeavours; and that not be helped: but nothing is more inſulting, more mortify-, and leſs forgiven, than avowedly to take pains to make a n feel a mortifying inferiority in knowledge, rank, fortune, . In the two laſt articles, it is unjuſt, they not being in his wer; and in the firſt, it is both ill-bred and ill-natured. Good-eding, and good-nature, do incline us rather to help and raiſe ple up to ourſelves, than to mortify and depreſs them: and, truth, our own private intereſt concurs in it, as it is making ſelves ſo many friends, inſtead of ſo many enemies. The con-nt practice of what the French call *les Attentions*, is a moſt ceſſary ingredient in the art of pleaſing; they flatter the ſelf-e of thoſe to whom they are ſhewn; they engage, they cap-ate, more than things of much greater importance. The du-of ſocial life, every man is obliged to diſcharge; but theſe at-tions are voluntary acts, the free-will offerings of good-breed-and good-nature; they are received, remembered, and re-ned as ſuch. Women, particularly, have a right to them: any omiſſion, in that reſpect, is down-right ill-breeding.

Do you employ your whole time in the moſt uſeful manner? o not mean, do you ſtudy all day long? nor do I require it. t I mean, do you make the moſt of the reſpective allotments our time? While you ſtudy, is it with attention? When you ert yourſelf, is it with ſpirit? Your diverſions may, if you aſe, employ ſome part of your time very uſefully. It depends rely upon the nature of them. If they are futile and frivo-s, it is time worſe than loſt, for they will give you an habit of lity. All gaming, field-ſports, and ſuch ſort of amuſements, re neither the underſtanding nor the ſenſes have the leaſt re, I look upon as frivolous, and as the reſources of little minds, o either do not think, or do not love to think. But the plea-s of a man parts either flatter the ſenſes or improve the

mind;

mind; I hope, at leaſt, that there is not one minute of the d in which you do nothing at all. Inaction, at your age, is u pardonable.

Tell me what Greek and Latin books you can now read wi eaſe. Can you open Demoſthenes at a venture, and under ta him? Can you get through an Oration of Cicero, or a Satire Horace, without difficulty? What German book do you read, make yourſelf maſter of that language? And what French boo do you read for your amuſement? Pray give me a particular a true account of all this; for I am not indifferent as to any o thing that relates to you. As for example; I hope you ta great care to keep your whole perſon, particularly your mou very clean: common decency requires it; beſides that gr cleanlineſs is very conducive to health. But if you do not k your mouth exceſſively clean, by waſhing it carefully every mo ing, and after every meal, it will not only be apt to ſmell, wh is very diſguſting, and indecent; but your teeth will decay ach, which is both a great loſs and a great pain. A ſpru neſs of dreſs is alſo very proper and becoming at your age; the negligence of it implies an indifference about pleaſ which does not become a young fellow. To do whatever do at all to the utmoſt perfection, ought to be your aim, at time of your life: if you can reach perfection, ſo much the b ter; but, at leaſt, by attempting it, you will get much nea than if you never attempted it at all.

Adieu! *Speak gracefully and diſtinctly*, if you intend to verſe ever with Yours.

P. S. As I was making up my letter, I received yours of 6th, N. S. I like your diſſertation upon preliminary articles, truces. Your definitions of both are true. Theſe are matte which I would have you be maſter; they belong to your fu department. But remember too, that they are matters which you will much oftener have occaſion to ſpeak than to wr and that, conſequently, it is full as neceſſary to ſpeak grac ly and diſtinctly upon them, as to write clearly and elegantly

l no authority among the ancients, nor indeed among the mo-
ns, for indiſtinct and unintelligible utterance. The oracles
eed mean to be obſcure; but then it was by the ambiguity
the expreſſion, and not by the inarticulation of the words.
r, if people had not thought, at leaſt, they underſtood them,
y would neither have frequented nor preſented them as they
. There was likewiſe among the ancients, and is ſtill among
moderns, a ſort of people called *Ventriloqui*, who ſpeak from
ir bellies, or make the voice ſeem to come from ſome other
t of the room than that where they are. But theſe *Ventri-*
ui ſpeak very diſtinctly and intelligibly. The only thing,
n, that I can find like a precedent for your way of ſpeak-
(and I would willingly help you to one if I could) is the
dern art *de perſifler*, practiſed with great ſucceſs by the
t maitres at Paris. This noble art conſiſts in picking out
ne grave, ſerious man, who neither underſtands nor expects
llery, and talking to him very quick, and in articulate ſounds;
hile the man, who thinks that he either did not hear well, or
tend ſufficiently, ſays, *Monſieur* or *Plait-it?* a hundred times;
hich affords matter of much mirth to thoſe ingenious gentle-
en. Whether you would follow this precedent. I ſubmit to
u.

Have you carried no Engliſh or French comedies or tragedies
ith you to Leipſig? If you have, I inſiſt upon your reciting ſome
ſſages of them every day to Mr Harte, in the moſt diſtinct
d graceful manner, as if you were acting them upon a ſtage.
The firſt part of my letter is more than an anſwer to your que-
on concerning Lord Pulteney.

LET-

LETTER CLVII.

London July 26, O. S. 1748.

DEAR BOY,

THERE are two sorts of understandings; one of which hinders a man for ever being considerable, and the other commonly makes him ridiculous; I mean the lazy mind, and the trifling frivolous mind. Yours, I hope, is neither. The lazy mind will not take the trouble of going to the bottom of any thing; but, discouraged by the first difficulties, (and every thing worth knowing or having is attended with some) stops short, contents itself with easy, and consequently superficial knowledge, and prefers a great degree of ignorance to a small degree of trouble. These people either think, or represent most things impossible; whereas few things are so, to industry and activity. But difficulties seem to them impossibilities, or at least they pretend to think them so, by way of excuse for their laziness. An hour's attention to the same object is too laborious for them; they take every thing in the light in which it first presents itself, never consider it in all its different views; and, in short, never think it thorough. The consequence of this is, that when they come to speak upon these subjects before people who have considered them with attention, they only discover their own ignorance and laziness, and lay themselves open to answers that put them in confusion. Do not then be discouraged by the first difficulties, but *contra audentior ito;* and resolve to go to the bottom of all those things which every gentleman ought to know well. Those arts or sciences, which are peculiar to certain professions, need not be deeply known by those who are not intended for those professions. As for instance, fortification and navigation; of both which, a superficial and general knowledge, such as the common course of conversation, with a very little inquiry on your part, will give you, is sufficient. Though, I

e way, a little more knowledge of fortification may be of ſome e to you; as the events of war, in ſieges, make many of the rms of that ſcience occur frequently in common converſa- ons, and one would be ſorry to ſay, like the Marquis de Maſ- rille, in Molier's *Precieuſes Ridicules*, when he hears of *une mie Lune; Mais foi c'etoit bien une Lune toute entire.* But oſe things which every gentleman, independently of profeſſion, ould know, he ought to know well, and dive into all the pths of them: Such are languages, hiſtory, and geography cient and modern; philoſophy, rational logic, rhetoric; and, r you particularly, the conſtitutions, and the civil and mili- ry ſtate of every country in Europe. This, I confeſs, is a pret- large circle of knowledge, attended with ſome difficulties, d requiring ſome trouble; which, however, an active and in- ſtrious mind will overcome, and be amply repaid. The tri- ng and frivolous mind is always buſied, but to little purpoſe; takes little objects for great ones, and throws away upon tri- s that time and attention, which only important things de- ve. Knicknacks, butterflies, ſhells, inſects, &c. are the objects their moſt ſerious reſearches. They contemplate the dreſs, t the characters, of the company they keep. They attend ore to the decorations of a play, than to the ſenſe of it; and the ceremonies of a court, more than to its politics. Such an nployment of time is an abſolute loſs of it. You have now, moſt, three years to employ, either well or ill, for, as I have en told you, you will be all your life, what you ſhall be three ars hence. For God's ſake then reflect, will you throw away is time either in lazineſs, or in trifles? Or will you not rather nploy every moment of it in a manner that muſt ſo ſoon re- ard you with ſo much pleaſure, figure, and character? I cannot, will not doubt of your choice. Read only uſeful books; and ver quit a ſubject till you are thoroughly maſter of it, but read d inquire on till then. When you are in company, bring the nverſation to ſome uſeful ſubject, but *a propos* of that compa- . Points of hiſtory, matters of literature, the cuſtoms of par-

ticular countries, the ſeveral orders of knighthood, as Teutonic, Maltheſe, &c. are ſurely better ſubjects of converſation than the weather, dreſs, or fiddle-faddle ſtories, that carry no information along with them. The characters of Kings, and great men, are only to be learned in converſation; for they are never fairly written during their lives. This, therefore, is an entertaining and inſtructive ſubject of converſation, and will likewiſe give you an opportunity of obſerving how very differently characters are given, from the different paſſions and views of thoſe who give them. Never be aſhamed nor afraid of aſking queſtions; for they lead to information, and if you accompany them with ſome excuſe, you will never be reckoned an impertinent or rude queſtioner. All thoſe things, in the common courſe of life, depend entirely upon the manner; and in that reſpect the vulgar ſaying is true, That one man may better ſteal a horſe, than another look over the hedge. There are few things that may not be ſaid in ſome manner or other; either in a ſeeming confidence or genteel irony, or introduced with wit: and one great part of the knowledge of the world conſiſts in knowing when, and where to make uſe of theſe different manners. The graces of the perſon, the countenance, and the way of ſpeaking contribute ſo much to this, that I am convinced, the very ſame thing, ſaid by a genteel perſon, in an engaging way and *gracefully* and diſtinctly ſpoken, would pleaſe; which would ſhock, if *muttered* out by an aukward figure, with a ſullen ſerious countenance. The poets always repreſent Venus as attended by the three Graces, to intimate that even Beauty will not do without. I think they ſhould have given Minerva three alſo; for, without them, I am ſure, learning is very unattractive. Invoke them then, *diſtinctly*, to accompany all your words and motions. Adieu!

P. S. Since I wrote what goes before, I have received your letter, *of no date*; with the incloſed ſtate of the Pruſſian forces, of which, I hope, you have kept a copy; this you ſhould lay in a *portefeuille*, and add to it all the military eſtabliſhments that

ou can get of other ſtates and kingdoms: the Saxon eſtabliſh-ent you may, doubtleſs, eaſily find. By the way, do not for-et to ſend me anſwers to the queſtions which I ſent you ſome me ago, concerning both the civil and the eccleſiaſtical affairs Saxony.

Do not miſtake me, and think I only mean that you ſhould eak elegantly with regard to ſtyle, and the purity of language; t I mean; that you ſhould deliver and pronounce what you y gracefully and diſtinctly; for which purpoſe I will have you equently read, very loud, to Mr Harte, recite parts of orations, nd ſpeak paſſages of plays. For, without a graceful and plea-ing enunciation, all your elegancy of ſtyle, in ſpeaking, is not orth one farthing.

I am very glad that Mr Lyttleton * approves of my new houſe, nd particularly of my *canonical* † pillars. My buſt of Cicero is very fine one, and well preſerved; it will have the beſt place n my library, unleſs at your return you bring me over as good modern head of your own; which I ſhould ſtill like better. I an tell you, that I ſhall examine it as attentively as ever anti-uary did an old one.

Make my compliments to Mr Harte, at whoſe recovery I re-oice.

* Brother to the late Lord Lyttleton.

† James Brydges, Duke of Chandos, built a moſt magnificent nd elegant houſe at *Canons*, about eight miles from London. t was ſuperbly furniſhed with fine pictures, ſtatues, &c. which, after his death, were ſold by auction. Lord Cheſterfield purcha-ed the hall pillars, the floor, and ſtair-caſe with double flights; which are now in Cheſterfield houſe, May-fair.

LETTER CXLVIII.

London, Auguſt 2. O. S. 1748.

DEAR BOY,

DUVAL, the jeweller, is arrived, and was with me three or four days ago. You will eaſily imagine that I aſked him a few queſtions concerning you; and I will give you the ſatisfaction of knowing, that upon the whole, I was very well pleaſed with the account he gave me. But, though he ſeemed to be much in your intereſt, yet he fairly owned to me, that your utterance was rapid, thick, and ungraceful. I can add nothing to what I have already ſaid upon this ſubject; but I can and do repeat the abſolute neceſſity of ſpeaking diſtinctly and gracefully, or elſe of not ſpeaking at all, and having recourſe to ſigns. He tells me that you are pretty fat for one of your age; this you ſhould attend to in a proper way; for if, while very young, you ſhould grow fat, it would be troubleſome, unwholeſome, and ungraceful: you ſhould therefore, when you have time, take very ſtrong exerciſe, and in your diet avoid fattening things. All malt-liquors fatten, or at leaſt bloat; and I hope you do not deal much in them. I look upon wine and water to be, in every reſpect, much wholeſomer.

Duval ſays there is a great deal of very good company at Madame Valentin's, and at another Lady's, I think one Madame Ponce's, at Leipſig. Do you ever go to either of thoſe houſes, at leiſure times? It would not, in my mind, be amiſs if you did; and would give you a habit of *attentions;* they are a tribute which all women expect, and which all men, who would be well received by them, muſt pay. And, whatever the mind may be, manners, at leaſt are certainly improved by the company of women of faſhion.

I have formerly told you, that you ſhould inform yourſelf of the ſeveral orders, whether military or religious, of the reſpective countries where you may be. The Teutonic Order is the great

reat Order of Germany, of which I ſend you incloſed a ſhort ac-
ount. It may ſerve to ſuggeſt queſtions to you, for more parti-
ular inquiries as to the preſent ſtate of it; of which you ought
be minutely informed. The Knights, at preſent, make vows,
which they obſerve none, except it be that of not marrying;
nd their only object now, is to arrive, by ſeniority, at the *Com-*
anderies in their reſpective provinces; which are, many of
hem, very lucrative. The Order of Maltha is, by a very few
ears, prior to the Teutonic, and owes its foundation to the
me cauſes. Theſe Knights were firſt called Knights Hoſpita-
ers of St John of Jeruſalem; then Knights of Rhodes; and, in
he year 1530, Knights of Maltha, the Emperor Charles V. ha-
ing granted them that iſland, upon condition of their defending
is iſland of Sicily againſt the Turks; which they effectually
id. L'Abbè de Vertot has written the hiſtory of Maltha, but
is the leaſt valuable of all his works; and, moreover, too long
or you to read. But there is a ſhort hiſtory of all the military
rders whatſoever, which I would adviſe you to get; as there is
lſo of all the religious Orders; both which are worth your ha-
ing and conſulting, whenever you meet with any of them in
our way; as you will very frequently, in Catholic countries.
or my own part, I find that I remember things much better
hen I recur to my books for them, upon ſome particular occa-
on, than by reading them *toute de ſuite.* As for example; If
were to read the hiſtory of all the military or religious Orders,
egularly, one after another, the latter puts the former out of
y head; but when I read the hiſtory of any one, upon account
f its having been the object of converſation or diſpute, I re-
ember it much better. It is the ſame in Geography, where,
ooking for any particular place in the map, upon ſome particu-
ar account, fixes it in one's memory for ever. I hope you have
orn out your maps by frequent uſe of that ſort. Adieu!

A ſhort

A ſhort ACCOUNT of the TEUTONIC ORDER.

IN the ages of ignorance, which is always the mother of ſuperſtition, it was thought not only juſt, but meritorious to propagate religion by fire and ſword, and to take away the lives and properties of unbelievers. This enthuſiaſm produced the ſeveral Croiſadoes, in the 11th, 12th, and following centuries; the object of which was, to recover the Holy Land out of the hands of the Infidels; who, by the way, were the lawful poſſeſſors. Many honeſt enthuſiaſts engaged in theſe Croiſadoes, from a miſtaken principle of religion, and from the pardons granted by the Pope for all the ſins of thoſe pious adventurers; but many more knaves adopted theſe holy wars, in hopes of conqueſt and plunder.

After Godfrey of Bouillon, at the head of theſe knaves and fools, had taken Jeruſalem, in the year 1099, Chriſtians of various nations remained in that city; among the reſt, one good honeſt German, that took particular care of his countrymen who came thither in pilgrimages. He built a houſe for their reception, and an hoſpital dedicated to the Virgin. This little eſtabliſhment ſoon became a great one, by the enthuſiaſm of many conſiderable people who engaged in it, in order to drive the Saracens out of the Holy Land. This ſociety then began to take its firſt form; and its members were called Marian Teutonic Knights. Marian, from their chapel, ſacred to the Virgin Mary; Teutonic, from the German, or Teuton, who was the author of it; and Knights, from the wars which they were to carry on againſt the Infidels.

Theſe Knights behaved themſelves ſo bravely, at firſt, that Duke Frederic of Suabia, who was General of the German army, in the Holy Land, ſent, in the year 1191, to the Emperor Henry VI. and Pope Celeſtin III. to deſire that this brave and charitable fraternity might be incorporated into a regular Order of Knighthood; which was accordingly done, and rules and a particular habit were given them. Forty Knights of noble

milies, were at first created, by the King of Jerusalem, and o-
er Princes then in the army. The first Grand Master of this
rder was Henry Walpot, of a noble family upon the Rhine:
his Order soon began to operate in Europe; drove all the Pa-
ns out of Prussia, and took possession of it. Soon after, they
t Livonia and Courland, and invaded even Russia, where they
roduced the Christian religion. In 1510, they elected Albert
arquis of Brandenburgh for their Grand Master; who, turning
otestant, soon afterwards took Prussia from the Order, and
pt it for himself, with the consent of Segismund, king of Po-
nd, of whom it was to hold. He then quitted his Grand-Ma-
rship, and made himself Hereditary Duke of that country,
hich is thence called Ducal Prussia. This Order now consists
twelve Provinces; *viz.* Alsatia, Austria, Coblentz, and Etsch;
hich are the four under the Prussian jurisdiction: Franconia,
lse, Biessen Westphalia, Lorrain, Thuringia, Saxony, and U-
cht; which eight are of the German jurisdiction. The
tch now possess all that the Order had in Utrecht. Every one
these provinces have their particular *Commanderies*; and the
st ancient of these *Commandeurs* is called the *Commandeur*
ovincial. These twelve *Commandeurs* are all subordinate to
e Grand Master of Germany, as their Chief, and have the right
electing the Grand Master. The Elector of Cologne is at pre-
t *Grand Maitre*.

This Order, founded by mistaken Christian zeal, upon the
nti-christian principles of violence and persecution, soon grew
ong, by the weakness and ignorance of the times; acquired
justly great possessions, of which they justly lost the greatest
rt, by their ambition and cruelty, which made them feared
d hated by all their neighbours.

I have this moment received your letter of the 4th, N. S. and
ve only time to tell you, that I can by no means agree to your
tting off your hair. I am very sure that your head-achs can-
t proceed from thence. And as for the pimples upon your
ad, they are only owing to the heat of the season; and conse-
quently

quently will not laſt long. But your own hair is, at your age, ſuch an ornament, and a wig, however well made, ſuch a diſguiſe, that I will, upon no account whatſoever have you cut off your hair. Nature did not give it you for nothing, ſtill leſs to cauſe you the head-ach. Mr Elliot's hair grew ſo ill and buſhy that he was in the right to cut it off. But you have not the ſame reaſon.

LETTER CLIX.

London, Auguſt 23. *O. S.* 1748.

DEAR BOY,

YOUR friend Mr Eliot has dined with me twice ſince I returned hither; and I can ſay with truth, that while I had the ſeals, I never examined or ſifted a ſtate priſoner, with ſo much care and curioſity, as I did him. Nay, I did more; for contrary to the laws of this country, I gave him in ſome manner the *Queſtion* ordinary and extraordinary; and I have infinite pleaſure in telling you, that the rack, which I put him to, did not extort from him one ſingle word that was not ſuch as I wiſhed to hear of you. I heartily congratulate you upon ſuch an advantageous teſtimony, from ſo creditable a witneſs. *Laudari a laudato viro*, is one of the greateſt pleaſures and honours a rational being can have; may you long continue to deſerve it! Your averſion to drinking, and your diſlike to gaming, which Mr Eliot aſſures me are both very ſtrong, give me the greateſt joy imaginable for your ſake: as the former would ruin both your conſtitution and underſtanding, and the latter your fortune and character. Mr Harte wrote me word ſome time ago, and Mr Eliot confirms it now, that you employ your pin-money in a very different manner from that in which pin-money is commonly laviſhed: Not in gew-gaws and baubles, but in buying good and uſeful books. This is an excellent ſymptom, and gives me very good hopes. Go on thus, my dear boy, but for theſe two next years, and I aſk no more. You muſt then make ſuch

a figure

figure, and such a fortune in the world, as I wish you, and as I ve taken all these pains to enable you to do. After that time, llow you to be as idle as ever you please; because I am sure at you will not then please to be so at all. The ignorant and weak only are idle; but those who have once acquired a od stock of knowledge, always desire to increase it. Knowge is like power, in this respect, that those who have the st are most desirous of having more. It does not clog, by session, but increases desire; which is the case of very few asures.

Upon receiving this congratulary letter, and reading your own ises, I am sure that it must naturally occur to you, how great are of them you owe to Mr Harte's care and attention; and nsequently, that your regard and affection for him must inase, if there be room for it, in proportion as you reap, which u do daily, the fruits of his labours.

I must not, however, conceal from you, that there was one icle in which your own witness, Mr Eliot, faultered; for, n my questioning him home, as to your manner of speaking, could not say that your utterance was either distinct or ceful. I have already said so much to you upon this point, t I can add nothing. I will therefore only repeat this truth, ich is, That if you will not speak distinctly and gracefully, noly will desire to hear you.

I am glad to learn that Abbé Mably's *Droit Public de l'Euope* makes a part of your evening amusements. It is a very ful book, and gives a clear deduction of the affairs of Europe, m the treaty of Munster to this time. Pray read it with attion, and with the proper maps; always recurring to them the several countries or towns yielded, taken, or restored. re Bougeant's third volume will give you the best idea of the aty of Munster, and open to you the several views of the belerent and contracting parties; and there never were greater n at that time. The House of Austria, in the war immediely preceding that treaty, intended to make itself absolute in e empire, and to overthrow the rights of the respective state

of it. The view of France was, to weaken and diſmember Houſe of Auſtria, to ſuch a degree, as that it ſhould no longer a counterbalance to that of Bourbon. Sweden wanted poſſions upon the continent of Germany, not only to ſupply the ceſſities of its own poor and barren country, but likewiſe to h the balance in the empire between the Houſe of Auſtria the States. The Houſe of Brandenburg wanted to aggrand itſelf by pilfering in the fire; changed ſides occaſionally, made a good bargain at laſt; for I think it got, at the pe nine or ten biſhoprics ſeculariſed. So that we may date, f the treaty of Munſter, the decline of the Houſe of Auſtria, great power of the Houſe of Bourbon, and the aggrandizem of that of Brandenburg: and I am much miſtaken if it i where it is now.

Make my compliments to Lord Pulteney; to whom I wo have you be not only attentive, but uſeful, by ſetting him caſe he wants it) a good example of application and temper I begin to believe, that, as I ſhall be proud of you, others be proud too of imitating you. Thoſe expectations of m ſeem now ſo well grounded, that my diſappointment, and ſequently my anger, will be ſo much the greater if they f but, as things ſtand now, I am moſt affectionately and tende Yours.

LETTER CLX.

London, Auguſt 30. *O. S.* 17

DEAR BOY,

YOUR reflections upon the conduct of France, from the t ty of Munſter to this time, are very juſt; and I am glad to find, by them, that you not only read, but that you th and reflect upon what you read. Many great readers load t memories, without exerciſing their judgments; and make l ber-rooms of their heads, inſtead of furniſhing them uſefu

s are heaped upon facts, without order or diſtinction, and
y juſtly be ſaid to compoſe that

———Rudis indigeſtaque moles
Quam dixere chaos.

on, then, in the way of reading that you are in; take no
g for granted, upon the bare authority of the author; but
gh and conſider, in your own mind, the probability of the
s, and the juſtneſs of the reflections. Conſult different au-
rs upon the ſame facts, and form your opinion upon the
ater or leſſer degree of probability ariſing from the whole;
ich, in my mind, is the utmoſt ſtretch of hiſtorical faith;
tainty (I fear) not being to be found. When an hiſtorian
rends to give you the cauſes and motives of events, compare
e cauſes and motives with the characters and intereſts of
parties concerned, and judge for yourſelf, whether they cor-
ond or not. Conſider whether you cannot aſſign others
re probable; and in that examination, do not deſpiſe ſome
y mean and trifling cauſes of the actions of great men; for
various and inconſiſtent is human nature, ſo ſtrong and ſo
ngeable are our paſſions, ſo fluctuating are our wills, and ſo
ch are our minds influenced by the accidents of our bodies,
t every man is more the man of the day, than a regular and
ſequential character. The beſt have ſomething bad, and
nething little; the worſt have ſomething good, and ſome-
es ſomething great; for I do not believe what Velleius Pa-
culus (for the ſake of ſaying a pretty thing) ſays of Scipio,
i nihil non laudandum aut fecit, aut dixit, aut ſenſit. As for
reflections of Hiſtorians, with which they think it neceſſary
inter ..d their hiſtories, or at leaſt to conclude their chapters
d which, in the French hiſtories, are always introduced with
ant il eſt vrai, and in the Engliſh, *ſo true it is*) do not adopt
m implicitly upon the credit of the author, but analyze them
urſelf, and judge whether they are true or not.

But, to return to the politics of France, from which I have di-

greſſed:—

greſſed:—You have certainly made one farther reflection, of advantage which France has, over and above its abilities in t cabinet, and the ſkill of its negociators; which is (if I may the expreſſion) its *ſoleneſs*, continuity of riches and power wit in itſelf, and the nature of its government. Near twenty m lions of people, and the ordinary revenue of above thirteen m lions Sterling a-year, are at the abſolute diſpoſal of the Cro This is what no other power in Europe can ſay; ſo that diff ent powers muſt now unite to make a balance againſt Franc which union, though formed upon the principle of their co mon intereſt, can never be ſo intimate as to compoſe a machi ſo compact and ſimple as that of one great kingdom, directed one will, and moved by one intereſt. The Allied Powers (we have conſtantly ſeen) have, beſides the common and dec red object of their alliance, ſome ſeparate and concealed vie to which they often ſacrifice the general one; which ma them either directly or indirectly, pull different ways. Th the deſign upon Toulon failed in the year 1706, only from t ſecret view of the Houſe of Auſtria upon Naples; which ma the Court of Vienna, notwithſtanding the repreſentatio of the other Allies to the contrary, ſend to Naples the 12,0 men that would have done the buſineſs at Toulou. In this l war too, the ſame cauſes had the ſame effects: the Queen Hungary, in ſecret, thought of nothing but recovering Sile and what ſhe had loſt in Italy; and therefore never ſent h that quota, which ſhe promiſed, and we paid for, into Flande but left that country to the Maritime Powers to defend as th could. The king of Sardinia's real object was Savona, and the Riviera di Ponente: for which reaſon he concurred ſo la ly in the invaſion of Provence; where the Queen of Hunga likewiſe, did not ſend one third of the force ſtipulated: engr ſed as ſhe was, by her oblique views upon the plunder of G noa, and the recovery of Naples. Inſomuch that the expediti into Provence, which would have diſtreſſed France to the gre eſt degree, and have cauſed a great detachment from their ar

Flanders, failed ſhamefully, for want of every thing neceſſary its ſucceſs. Suppoſe, therefore, any four or five powers, who, together, ſhall be equal, or even a little ſuperior in riches and ength, to that one power againſt which they are united; the vantage will ſtill be greatly on the ſide of that ſingle power, cauſe it is but one. The power and riches of Charles V. were, themſelves, certainly ſuperior to thoſe of Francis I.; and yet, on the whole, he was not an overmatch for him. Charles V.'s minions, great as they were, were ſcattered and remote from ch other; their conſtitutions different; and wherever he did t reſide, diſturbances aroſe: whereas the compactneſs of France ade up the difference in the ſtrength. This obvious reflection nvinced me of the abſurdity of the treaty of Hanover, in 1725, tween France and England, to which the Dutch afterwards ceded; for it was made upon the apprehenſions, either real or etended, that the marriage of Don Carlos with the eldeſt rchdutcheſs, now Queen of Hungary, was ſettled in the treaty Vienna, of the ſame year, between Spain and the late Empe- r Charles VI.; which marriage, thoſe conſummate politicians id, would revive in Europe the exorbitant power of Charles V. am ſure, I heartily wiſh it had; as, in that caſe, there had en, what there certainly is not now,——one power in Europe counterbalance that of France; and then the Maritime wers would, in reality, have held the balance of Europe in eir hands. Even ſuppoſing that the Auſtrian power would en have been an overmatch for that of France (which, by the ay, is not clear) the weight of the Maritime Powers, then rown into the ſcale of France, would infallibly have made the lance at leaſt even. In which caſe too, the moderate ef- rts of the Maritime Powers, on the ſide of France, would ve been ſufficient; whereas, now, they are obliged to exhauſt d beggar themſelves; and that too ineffectually, in hopes ſupport the ſhattered, beggared, and inſufficient Houſe of uſtria.

This has been a long political diſſertation; but I am informed

that political ſubjects are your favourite ones; which I am gl of, conſidering your deſtination. You do well to get your m terials all ready, before you begin your work. As you buy, a (I am told) read, books of this kind, I will point out two three for your purchaſe and peruſal; I am not ſure that I ha not mentioned them before; but that is no matter, if you ha not got them. *Memoires pour ſervir a l'Hiſtoire du 17ieme Sie* is a moſt uſeful book for you to recur to, for all the facts a chronology of that century: it is in four volumes octavo, a very correct and exact. If I do not miſtake, I have formerly r commended to you *Les Memoires du Cardinal de Retz*; how ver, if you have not read them, pray do, and with the attenti which the deſerve. You will there find the beſt account o very intereſting period of the minority of Lewis XIV. T characters are drawn ſhort, but in a ſtrong and maſterly ma ner; and the political reflections are the only juſt and practi ones that I ever ſaw in print: they are well worth your tranſc bing. *Le Commerce des Anciens, par Monſieur Huet Eve d'Avranche*, in one little volume octavo, is worth your peru as commerce is a very conſiderable part of political knowled I need not, I am ſure, ſuggeſt to you, when you read the co of Commerce, either of the ancients or of the moderns, to foll it upon your map; for there is no other way of remember Geography correctly, than by looking perpetually in the m for the places one reads of, even though one knows before pre nearly, where they are.

Adieu! As all the accounts which I receive of you gr better and better, ſo I grow more and more affectionate Yours.

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LETTER CLXI.

London, September 5. O. S. 1748.

DEAR BOY,

I HAVE received yours, with the enclosed German letter to Mr Grevenkop, which he assures me is extremely well written, considering the little time that you have applied yourself to that language. As you have now got over the most difficult part, pray go on diligently, and make yourself absolutely master of the rest. Whoever does not entirely possess a language, will never appear to advantage, or even equal to himself, either in speaking or writing it. His ideas are fettered, and seem imperfect or confused, if he is not master of all the words and phrases necessary to express them. I therefore desire, that you will not fail writing a German letter, once every fortnight, to Mr Grevenkop; which will make the writing of that language familiar to you: and, moreover, when you shall have left Germany, and be arrived at Turin, I shall require you to write even to me in German; that you may not forget, with ease, what you have with difficulty learned. I likewise desire, that while you are in Germany, you will take all opportunities of conversing in German, which is the only way of knowing that, or any other language, accurately. You will also desire your German master to teach you the proper titles and subscriptions to be used to people of all ranks; which is a point so material, in Germany, that I have known many a letter returned unopened, because the title in twenty has been omitted in the direction.

St Thomas' day now draws near, when you are to leave Saxony and go to Berlin; and I take it for granted, that if any thing is yet wanting to complete your knowledge of the state of that Electorate, you will not fail to procure it before you go away. I do not mean, as you will easily believe, the number of churches, parishes, or towns; but I mean the constitution, the revenues, the troops, and the trade of that Electorate. A few ques-

ſtions, ſenſibly aſked, of ſenſible people, will procure you the ne
ceſſary informations; which I deſire you will enter in your litt
book. Berlin will be entirely a new ſcene to you, and I loo
upon it, in a manner, as your firſt ſtep into the great world
take care that ſtep be not a falſe one, and that you do not ſtum
ble at the threſhold. You will there be in more company tha
you have yet been; manners and attentions will therefore b
more neceſſary. Pleaſing in company, is the only way of bein
pleaſed in it yourſelf. Senſe and knowledge are the firſt and ne
ceſſary foundations for pleaſing in company; but they will b
no means do alone, and they will never be perfectly welcom
if they are not accompanied with manners and attentions. Yo
will beſt acquire theſe by frequenting the companies of peopl
of faſhion; but then you muſt reſolve to acquire them, in tha
companies, by proper care and obſervation; for I have know
people, who, though they have frequented good company a
their lifetime, have done it in ſo inattentive and unobſerving
manner, as to be never the better for it, and to remain as diſa
greeable, as aukward, and as vulgar, as if they had never ſee
any perſon of faſhion. When you go into good company (b
good company is meant the people of the firſt faſhion of th
place) obſerve carefully their turn, their manners, their addreſs
and conform your own to them. But this is not all neither; g
deeper ſtill; obſerve their characters, and pry, as far as you can
into both their hearts and their heads. Seek for their particula
merit, their predominant paſſion, or their prevailing weakne
and you will then know what to bait your hook with, to catc
them. Man is a compoſition of ſo many, and ſuch various ingre
dients, that it requires both time and care to analyze him: fo
though we have all, the ſame ingredients in our general compo
ſition, as reaſon, will, paſſions, and appetites; yet the differen
proportions and combinations of them, in each individual, pro
duce that infinite variety of characters, which, in ſome particu
lar or other, diſtinguiſhes every individual from another. Reaſo
ought to direct the whole, but ſeldom does. And he who ad
dreſſes himſelf ſingly to another man's reaſon, without endea
vouri

ouring to engage his heart in his intereſt alſo, is no more like- to ſucceed, than a man who ſhould apply only to a King's no- inal Miniſter, and neglect his favourite. I will recommend o your attentive peruſal, now you are going into the world, wo books, which will let you as much into the characters of nen, as books can do. I mean, *Les Reflexions Morales de Mon- ieur de la Rochefoucault*, and *Les Caracteres de la Bruyere*: ut remember, at the ſame time, that I only recommend them o you as the beſt general maps, to aſſiſt you in your journey, and ot as marking out every particular turning and winding that ou will meet with. There, your own ſagacity and obſerva- ion muſt come to their aid. La Rochefoucault is, I know, bla- med, but I think without reaſon, for deriving all our actions rom the ſource of ſelf-love. For my own part, I ſee a great deal f truth, and no harm at all, in that opinion. It is certain, that e ſeek our own happineſs in every thing we do; and it is as ertain, that we can only find it in doing well, and in conform- ng all our actions to the rule of right reaſon, which is the great aw of Nature. It is only a miſtaken ſelf-love that is a blame- able motive, when we take the immediate and indiſcriminate gratification of a paſſion, or appetite, for real happineſs. But am I blameable, if I do a good action, upon account of the happineſs which that honeſt conſciouſneſs will give me? Surely not. On the contrary, that pleaſing conſciouſneſs is a proof of my virtue. The reflection, which is the moſt cenſured in Monſieur de la Rochefoucault's book, as a very ill-natured one, is this; *On trouve dans le malheur de ſon meilleur ami, quelque choſe qui ne deplait pas.* And why not? Why may I not feel a very ten- der and real concern for the misfortune of my friend, and yet at the ſame time feel a pleaſing conſciouſneſs at my having diſ- charged my duty to him, by comforting and aſſiſting him to the utmoſt of my power in that misfortune? Give me but virtuous actions, and I will not quibble and chicane about the motives. And I will give any body their choice of theſe two truths, which amount to the ſame thing; He, who loves himſelf beſt, is the honeſteſt man; or, The honeſteſt man loves himſelf beſt.

The characters of la Bruyere are pictures from the life; most of them finely drawn, and highly coloured. Furnish your mind with them first, and when you meet with their likeness, as you will every day, they will strike you the more. You will compare every feature with the original: and both will reciprocally help you to discover the beauties and the blemishes.

As women are a considerable, or at least a pretty numerous part of company; and as their suffrages go a great way towards establishing a man's character, in the fashionable part of the world (which is of great importance to the fortune and figure he proposes to make in it) it is necessary to please them. I will therefore, upon this subject, let you into certain *Arcana*, that will be very useful for you to know, but which you must, with the utmost care conceal; and never seem to know. Women then, are only children of a larger growth; they have an entertaining tattle, and sometimes wit; but for solid reasoning, good sense, I never knew in my life one that had it, or who reasoned or acted consequentially for four-and-twenty hours together. Some little passion or humour always breaks in upon their best resolutions. Their beauty neglected or controverted, their age increased, or their supposed understandings depreciated, instantly kindles their little passions, and overturns any system of consequential conduct, that in their most reasonable moments they might have been capable of forming. A man of sense only trifles with them, plays with them, humours and flatters them, as he does with a sprightly, forward child; but he neither consults them about, nor trusts them with serious matters; though he often makes them believe that he does both; which is the thing in the world that they are proud of; for they love mightily to be dabbling in business (which, by the way, they always spoil); and being justly distrustful, that men in general look upon them in a trifling light, they almost adore that man, who talks more seriously to them, and who seems to consult and trust them: I say, who seems; for weak men really do, but wise ones only seem to do it. No flattery is either too high or too low for them. They will greedily swallow the highest, and gratefully accept

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the loweſt; and you may ſafely flatter any woman, from her underſtanding, down to the exquiſite taſte of her fan. Women who are either indiſputably beautiful, or indiſputably ugly, are beſt flattered upon the ſcore of their underſtandings: but thoſe who are in a ſtate of mediocrity, are beſt flattered upon their beauty, or at leaſt their graces; for every woman, who is not abſolutely ugly, thinks herſelf handſome; but not hearing often that ſhe is ſo, is the more grateful, and the more obliged to the few who tell her ſo: whereas a decided and conſcious beauty looks upon every tribute paid to her beauty only as her due; but wants to ſhine, and to be conſidered on the ſide of her underſtanding: and a woman who is ugly enough to know that ſhe is ſo, knows that ſhe has nothing left for it but her underſtanding, which is, conſequently, (and probably in more ſenſes than one) her weak ſide. But theſe are ſecrets, which you muſt keep inviolably, if you would not, like Orpheus, be torn to pieces by the whole ſex: on the contrary, a man, who thinks of living in the great world, muſt be gallant, polite, and attentive to pleaſe the women. They have, from their weakneſs of men, more or leſs influence in all courts: they abſolutely ſtamp every man's character in the *beau monde*, and make it either current or cry it down, and ſtop it in payments. It is, therefore, abſolutely neceſſary to manage, pleaſe, and flatter them; and never to diſcover the leaſt marks of contempt, which is what they never forgive: but in this they are not ſingular, for it is the ſame with men; who will much ſooner forgive an injuſtice than an inſult. Every man is not ambitious, or covetous, or paſſionate; but every man has pride enough in his compoſition to feel and reſent the leaſt ſlight and contempt. Remember, therefore, moſt carefully to conceal your contempt, however juſt, wherever you would not make an implacable enemy. Men are much more unwilling to have their weakneſſes and their imperfections known, than their crimes; and, if you hint to a man, that you think him ſilly, ignorant, or even ill-bred, or aukward, he will hate you more, and longer, than if you tell him plainly, that you think him a rogue. Never yield to that temptation, which

to moſt young men is very ſtrong, of expoſing other people's weakneſſes and infirmities, for the ſake either of diverting the company, or of ſhewing your own ſuperiority. You may get the laugh on your ſide by it for the preſent; but you will make enemies by it for ever; and even thoſe who laugh with you then will, upon reflection, fear, and conſequently hate you: beſide that it is ill-natured; and a good heart deſires rather to conceal than expoſe other people's weakneſſes or misfortunes. If you have wit, uſe it to pleaſe, and not to hurt: you may ſhine, like the ſun in the temperate Zones, without ſcorching. Here it is wiſhed for; under the line it is dreaded.

Theſe are ſome of the hints, which my long experience in the great world enables me to give you; and which, if you attend to them, may prove uſeful to you in your journey through it. I wiſh it may be a proſperous one; at leaſt, I am ſure that it muſt be your own fault if it is not.

Make my compliments to Mr Harte, who, I am very ſorry to hear, is not well. I hope by this time he is recovered. Adieu!

LETTER CLXII.

London, September 13. *O. S.* 1748.

DEAR BOY,

I HAVE more than once recommended to you the memoires of the Cardinal de Retz, and to attend particularly to the political reflections interſperſed in that excellent work. I will now preach a little upon two or three of thoſe texts.

In the diſturbances at Paris, Monſieur de Beaufort, who was a very popular, though a very weak man, was the Cardinal's tool with the populace. Proud of his popularity, he was always for aſſembling the people of Paris together, thinking that he made a great figure at the head of them. The Cardinal, who was factious enough, was wiſe enough, at the ſame time, to avoid gathering the people together, except when there was occaſion, and when he had ſomething particular for them to do.

However,

However, he could not always check Monſieur de Beaufort; who having aſſembled them once very unneceſſarily, and without any determined object, they ran riot, would not be kept within bounds by their leaders, and did their cauſe a great deal of harm; upon which the Cardinal obſerves moſt judiciouſly, *Que Monſieur de Beaufort ne ſçavoit pas, que qui aſſemble le peuple l'emeut.* It is certain, that great numbers of people, met together, animate each other, and will do ſomething either good or bad, but oftener bad: and the reſpective individuals, who were ſeparately very quiet, when met together in numbers, grow tumultuous as a body, and ripe for any miſchief that may be pointed out to them by the leaders; and, if their leaders have no buſineſs for them, they will find ſome for themſelves. The Demagogues, or leaders of popular factions, ſhould therefore be very careful not to aſſemble the people unneceſſarily, and without a ſettled and well-conſidered object. Beſides that, by making thoſe popular aſſemblies too frequent, they make them likewiſe too familiar, and conſequently leſs reſpected by their enemies. Obſerve any meetings of people, and you will always find their eagerneſs and impetuoſity riſe or fall in proportion to their numbers; when the numbers are very great, all ſenſe and reaſon ſeem to ſubſide, and one ſudden frenzy to ſeize on all, even the cooleſt of them.

Another very juſt obſervation of the Cardinal's is, That the things which happen in our times, and which we ſee ourſelves, do not ſurpriſe us near ſo much as the things which we read of in times paſt, though not in the leaſt more extraordinary; and adds, that he is perſuaded, that, when Caligula made his horſe a Conſul, the people of Rome, at that time, were not greatly ſurpriſed at it, having neceſſarily been in ſome degree prepared for it, by an inſenſible gradation of extravagancies from the ſame quarter. This is ſo true, that we read every day, with aſtoniſhment, things which we ſee every day without ſurpriſe. We wonder at the intrepidity of a Leonidas, a Codrus, and a Curtius; and are not the leaſt ſurpriſed to hear of a ſea-captain, who has blown up his ſhip, his crew, and himſelf, that they might

not fall into the hands of the enemies of his country. I cann help reading of Porſenna and Regulus, with ſurpriſe and rev rence: and yet I remember that I ſaw, without either, the ex cution of Shepherd *, a boy of eighteen years old, who intend to ſhoot the late King, and who would have been pardoned, he would have expreſſed the leaſt ſorrow for his intended crim but, on the contrary he declared, That, if he was pardoned, h would attempt it again; that he thought it a duty which h owed his country; and that he died with pleaſure for having e deavoured to perform it. Reaſon equals Shepherd to Regulu but prejudice, and the recency of the fact, makes Shepherd common malefactor, and Regulus a hero.

Examine carefully, and conſider all your notions of things; a nalyze them, and diſcover their component parts, and ſee if h bit and prejudice are not the principal ones; weigh the matte upon which you are to form your opinion, in the equal and i partial ſcales of reaſon. It is not to be conceived how ma people, capable of reaſoning if they would, live and die in thouſand errors, from lazineſs: they will rather adopt the pr judices of others, than give themſelves the trouble of formi opinions of their own. They ſay things, at firſt, becauſe oth people have ſaid them, and then they perſiſt in them, becau they have ſaid them themſelves.

The laſt obſervation, that I ſhall now mention of the Card nal's, is, "That a ſecret is more eaſily kept by a good ma people, than one commonly imagines." By this he means a ſe cret of importance, among people intereſted in the keeping of i And it is certain that people of buſineſs know the importance o ſecrecy, and will obſerve it, where they are concerned in the e vent. And the Cardinal does not ſuppoſe that any body is ſil enough to tell a ſecret merely from the deſire of telling it, to an one that is not ſome way or other intereſted in the keeping of i and concerned in the event. To go and tell any friend, wife, o

* James Shepherd, a Coach-painter's apprentice, was exec ted at Tyburn for high treaſon, March the 17th, 1718, in th reign of George the Firſt.

tha

miſtreſs, any ſecret with which they have nothing to do, is diſcovering to them ſuch an unretentive weakneſs, as muſt convince them that you will tell it to twenty others, and conſequently that they may reveal it without the riſque of being diſcovered. But a ſecret properly communicated, only to thoſe who are to be concerned in the the thing in queſtion, will probably be kept by them, though they ſhould be a good many. Little ſecrets are commonly told again, but great ones generally kept. Adieu!

LETTER CLXIII.

London September 20, *O. S.* 1748.

DEAR BOY,

I WAIT with impatience for your accurate hiſtory of the *Chevaliers Porte Epees*, which you promiſed me in your laſt, and which I take to be the forerunner of a larger work, that you intend to give the public, containing a general account of all the Religious and Military Orders of Europe. Seriouſly, you will do well to have a general notion of all thoſe Orders, ancient and modern; both as they are frequently the ſubjects of converſation, and as they are more or leſs interwoven with the hiſtories of thoſe times. Witneſs the Teutonic Order, which, as ſoon as it gained ſtrength, began its unjuſt depredations in Germany, and acquired ſuch conſiderable poſſeſſions there; and the order of Maltha alſo, which continues to this day its piracies upon the Infidels. Beſides, one can go into no company in Germany, without running againſt *Monſieur le Chevalier*, or *Monſieur le Commandeur de l'Ordre Teutonique*. It is the ſame in all the other parts of Europe, with regard to the order of Maltha, where you never go into company without meeting two or three *Chevaliers* or *Commandeurs*, who talk of their *Preuves*, their *Languees*, their *Caravans*, &c. of all which things I am ſure you would not willingly be ignorant. On the other hand, I do not mean that you ſhould have a profound and minute knowledge of theſe matters, which are of a nature that a general knowledge of them is fully ſufficient. I would not recommend to you to read Abbe Vertot's hiſtory of the Order of Maltha, in four quarto volumes;

that would be employing a great deal of good time very ill. But I would have you know the foundations, the objects, the *Insignia*, and the short general history of them all.

As for the ancient religious military Orders, which were chiefly founded in the eleventh and twelfth centuries; such as Maltha, the Teutonic, the Knights, Templers, &c. the injustice and the wickedness of those establishments cannot, I am sure, have escaped your observation. Their pious object was, to take away by force other people's property; and to massacre the proprietors themselves, if they refused to give up that property, and adopt the opinions of these invaders. What right or pretence had these confederated Christians of Europe to the Holy Land? Let them produce the grant of it in the Bible. Will they insist that the Saracens had possessed themselves of it by force; and that, consequently, they had the same right? Is is lawful thief to steal goods, because they were stolen before? Surely not. The truth is, that the wickedness of many, and the weakness of more, in those ages of ignorance and superstition, concurred to form those flagitious conspiracies against the lives and properties of unoffending people. The Pope sanctified the villainy, and annexed the pardon of sins to the perpetration of it. This gave rise to the Croisadoes, and carried such swarms of people from Europe to the conquests of the Holy Land. Peter the Hermit, an active and ambitious Priest, by his indefatigable pains, was the immediate author of the first Croisade; Kings, Princes, all professions and characters united, from different motives, in this great undertaking, as every sentiment, except true religion and morality, invited to it. The ambitious hoped for kingdoms; the greedy and the necessitous for plunder; and some were enthusiasts enough to hope for salvation, by the destruction of a considerable number of their fellow-creatures, who had done them no injury. I cannot omit, upon this occasion, telling you that the Eastern Emperors at Constantinople, (who, as Christians, were obliged at least to seem to favour these expeditions) seeing the immense numbers of the *Croisés*, and fearing that the Western Empire might have some mind to the Eastern Empire,

so, if it succeeded against the Infidels, as *l'appetit vient en mangeant;* these Eastern Emperors, very honestly, poisoned the waters where the *Croises* were to pass, and so destroyed infinite numbers of them.

The later Orders of Knighthood; such as the Garter in England; the Elephant in Denmark; the Golden Fleece in Burgundy; the St Esprit, St Michel, St Louis, and St Lazare, in France, &c. are of a very different nature and institution. They were either the invitations to, or the rewards of brave actions in fair war; and are now rather the decorations of the favour of the Prince, than the proofs of the merit of the subject. However, they are worth your inquiries to a certain degree; and conversation will give you frequent opportunities for them. Wherever you are, I would advise you to enquire into the respective Orders of that country, and to write down a short account of them. For example; while you are in Saxony, get an account of *l'Aigle Blanc*, and of what other Orders there may be, either Polish or Saxon; and, when you shall be at Berlin, inform yourself of the three Orders *l'Aigle Noir, la Generosite, et le Vrai Merite*, which are the only ones that I know of there. But whenever you meet with straggling ribbands and stars, as you will with a thousand in Germany, do not fail to inquire what they are, and to take a minute of them in your memorandum book: for it is a sort of knowledge that costs little to acquire, and yet is of some use. Young people have frequently an incuriousness about them, arising either from laziness, or a contempt of the object; which deprives them of several such little parts of knowledge, that they afterwards wish they had acquired. If you will put conversation to profit, great knowledge may be gained by it; and is it not better (since it is full as easy) to turn it upon useful, than upon useless subjects? People always talk best upon what they know most, and it is both pleasing them, and improving one's self, to put them upon that subject. With people of a particular profession, or of a distinguished eminency in any branch of learning, one is not at a loss: but with those, whether men or women, who properly constitute

tute what is called the *beau monde*, one muſt not chooſe deep ſubjects, nor hope to get any knowledge above that of orders, ranks, families, and Court anecdotes; which are therefore the proper (and not altogether uſeleſs) ſubjects of that kind of converſation. Women, eſpecially, are to be talked to, as below men, and above children. If you talk to them too deep, you only confound them, and loſe your own labour; if you talk to them too frivolouſly, they perceive and reſent the contempt. The proper tone for them is, what the French call the *Entregent*, and is, in truth, the polite jargon of good company. Thus, if you are a good chemiſt, you may extract ſomething out of every thing.

A propos of the *beau monde;* I muſt again and again recommend the Graces to you. There is no doing without them in that world; and, to make a good figure in that world, is a great ſtep towards making one in the world of buſineſs, particularly that part of it for which you are deſtined. An ungraceful manner of ſpeaking, aukward motions, and a diſagreeable addreſs, are great clogs to the ableſt man of buſineſs; as the oppoſite qualifications are of infinite advantage to him. I am therefore very glad that you learn to dance, ſince I am told there is a very good dancing-maſter at Leipſig. I would have you dance a minuet very well, not ſo much for the ſake of the minuet itſelf (though that, if danced at all, ought to be danced well (as that it will give you an habitual genteel carriage, and manner of preſenting yourſelf.

Since I am upon little things, I muſt mention another, which, though little enough in itſelf, yet, as it occurs at leaſt once in every day, deſerves ſome attention; I mean carving. Do you uſe yourſelf to carve *adroitly* and genteely; without hacking half an hour acroſs a bone; without beſpattering the company with the ſauce; and without overturning the glaſſes into your neighbour's pockets? Theſe aukwardneſſes are extremely diſagreeable; and, if often repeated, bring ridicule. They are very eaſily avoided, by a little attention and uſe.

How trifling ſoever theſe things may ſeem, or really be, in themſelves,

themſelves, they are no longer ſo, when above half the world thinks them otherwiſe. And, as I would have you *omnibus ornatum*——*excellere rebus*. I think nothing above or below my pointing out to you, or your excelling in. You have the means of doing it, and time before you to make uſe of them. Take my word for it, I aſk nothing now, but what you will, twenty years hence, moſt heartily wiſh that you had done. Attention to all theſe things, for the next two or three years, will ſave you infinite trouble and endleſs regret hereafter. May you, in the whole courſe of your life, have no reaſon for any one juſt regret! Adieu.

Your Dreſden china is arrived, and I have ſent it to your Mamma.

LETTER CLXIV.

London, September 27th O. S. 1748.

DEAR BOY,

I HAVE received your Latin Lecture upon War, which, tho' it is not exactly the ſame Latin that Ceſar, Cicero, Horace, Virgil, and Ovid ſpoke, is, however, as good Latin as the *eruditi Germans* ſpeak or write. I have always obſerved, that the moſt learned people, that is thoſe who have read the moſt Latin, write the worſt; and this diſtinguiſhes the Latin of a gentleman ſcholar from that of a pedant. A gentleman has, probably, read no other Latin than that of the Auguſtan age; and therefore can write no other: whereas the pedant has read much more bad Latin than good; and conſequently writes ſo too. He looks upon the beſt claſſical books, as books for ſchool-boys, and conſequently below him; but pores over fragments of obſcure authors, treaſures up the obſolete words which he meets with there, and uſes them upon all occaſions to ſhew his reading at the expence of his judgment. Plautus is his favourite author, not for the ſake of the wit and the *vis comica* of his comedies, but upon account of the many obſolete words, and the

cant

cant of low characters, which are to be met with no where e
He will rather uſe *olli* than *illi*, *optume*, than *optime*, and a
bad word, rather than any good one, provided he can but pro
that, ſtrictly ſpeaking, it is Latin; that is, that it was writt
by a Roman. By this rule, I might now write to you in t
language of Chaucer or Spenſer, and aſſert that I wrote Engl
becauſe it was Engliſh in their days; but I ſhould be a moſt a
fected puppy if I did ſo, and you would not underſtand thr
words of my letter. All theſe, and ſuch-like affected peculiar
ties, are the characteriſtics of learned coxcombs and pedants, a
are carefully avoided by all men of ſenſe.

I dipped, accidentally, the other day, into Pitiſcus' preface
his Lexicon: where I found a word that puzzled me, a
which I did not remember ever to have met with before. It
the adverb *præſicine*; which means, *in a good hour*; an expre
ſion which, by the ſuperſtition of it, appears to be low and vu
gar. I looked for it; and at laſt I found, that it is once
twice made uſe of in Plautus; upon the ſtrength of which, th
learned pedant thruſts it into his preface. Whenever you wri
Latin, remember that every word or phraſe which you ma
uſe of, but cannot find in Cæſar, Cicero, Livy, Horace, Virg
and Ovid, is bad, illiberal Latin, though it may have been writ
ten by a Roman.

I muſt now ſay ſomething as to the matter of the Lecture; i
which I confeſs, there is one doctrine laid down that ſurpriſe
me: it is this; *Quum vero hoſtis ſit lenta citave morte omni
dira nobis minitans quocunque bellantibus negotium eſt, paru
ſane interfuerit quo modo eum obruere et interficere ſatagamus
ſi ferociam exuere cunctetur. Ergo vineno quoque uti fas eſ
&c.* whereas I cannot conceive that the uſe of poiſon can, upon
any account, come within the lawful means of ſelf-defence
Force may, without doubt, be juſtly repelled by force, but no
by treachery and fraud; for I do not call the ſtratagems of war
ſuch as ambuſcades, maſked batteries, falſe attacks, &c, fraud
or treachery; they are mutually to be expected and guarde
againſt; but poiſoned arrows, poiſoned waters, or poiſon adm
miſtered

fered to your enemy (which can only be done by treachery) have always heard, read, and thought to be unlawful and infamous means of defence, be your danger ever so great: but *si ferociam exuere cunctetur;* must I rather die than poison this enemy? Yes, certainly, much rather die than do a base or criminal action; nor can I be sure, beforehand, that this enemy may not, in the last moment, *ferociam exuere.* But the public lawyers, now, seem to me rather to wrap the law, in order to authorise, than to check, those unlawful proceedings of Princes and States; which, by being become common, appear less criminal: though custom can never alter the nature of good and

Pray let no quibbles of Lawyers, no refinements of Casuists, break into the plain notions of right and wrong; which every man's right reason, and plain common sense, suggest to him. To do as you would be done by, is the plain, sure, and undispuled rule of morality and justice. Stick to that; and be convinced, that whatever breaks into it, in any degree, however speciously it may be turned, and however puzzling it may be to answer it, is, notwithstanding, false in itself, unjust, and criminal. I do not know a crime in the world, which is not, by the Casuists among the Jesuits (especially the twenty-four collected, I think, by Escobar) allowed, in some, or many cases, not to be criminal. The principles first laid down by them are often specious, the reasonings plausible; but the conclusion always a lie; for it is contrary to that evident and undeniable rule of justice which I have mentioned above, of not doing to any one what you would not have him do to you. But, however, these refined pieces of casuistry and sophistry, being very convenient and welcome to people's passions and appetites, they gladly accept the indulgence, without desiring to detect the fallacy of the reasoning: and indeed many, I might say most people, are not able to do it; which makes the publication of such quiblings and refinements the more pernicious. I am no Casuist, nor subtle Disputant; and yet I would undertake to justify, and qualify, the profession of a highwayman, step by step, and so plausibly,

plauſibly, as to make many ignorant people embrace the profe
ſion, as an innocent, if not even a laudable one; and to puzzl
people of ſome degree of knowledge, to anſwer me point b
point. I have ſeen a book, entitled *Quidlibet ex Quolibet*,
the art of making any thing out of any thing; which is not
difficult, as it would ſeem, if once one quits certain plain truth
obvious in groſs to every underſtanding, in order to run after th
ingenious refinements of warm imaginations and ſpeculative re
ſonings. Doctor Berkeley, Biſhop of Cloyne, a very worthy, in
genious, and learned man, has written a book to prove, th
there is no ſuch think as matter, and that nothing exiſts but
idea: that you and I only fancy ourſelves eating, drinking, a
ſleeping; you at Leipſig, and I at London: that we think w
have fleſh and blood, legs, arms, &c. but that we are only ſpir
His arguments are, ſtrictly ſpeaking, unanſwerable; but yet
am ſo far from being convinced by them, that I am determin
to go on to eat and drink, and walk and ride, in order to ke
that *matter*, which I ſo miſtakenly imagine my body at preſe
to conſiſt of, in as good plight as poſſible. Common ſen
(which, in truth, is very uncommon) is the beſt ſenſe I kn
of: abide by it; it will counſel you beſt. Read and hear,
your amuſement, ingenious ſyſtems, nice queſtions ſubtilly a
tated, with all the refinements that warm imaginations ſugge
but conſider them only as exercitations for the mind, and retu
always to ſettle with common ſenſe.

I ſtumbled, the other day, at a Bookſeller's upon Comte
Gabalis, in two very little volumes, which I had formerly re
I read it over again, and with freſh aſtoniſhment. Moſt of t
extravagancies are taken from the Jewiſh Rabbins, who broac
ed thoſe wild notions, and delivered them in the unintelligib
jargon which the Caballiſts and Roſicrucians deal in to this d
Their number is, I believe, much leſſened, but there are ſt
ſome; and I myſelf have known two, who ſtudied and firm
believed in that myſtical nonſenſe. What extravagancy is n
man capable of entertaining, when once his ſhackled reaſon
led in triumph by fancy and prejudice! The ancient Alchemi

ve very much into this ſtuff, by which they thought they uld diſcover the philoſopher's ſtone: and ſome of the moſt ce- rated Empirics employed it in the purſuit of the univerſal dicine. Paracelſus, a bold Empiric, and wild Caballiſt, aſ- ted, that he had diſcovered it, and called it his *Alkaheſt*: hy, or wherefore, God knows; only that thoſe madmen called hing by an intelligible name. You may eaſily get this book m the Hague: read it, for it will both divert and aſtoniſh u; and, at the ſame time, teach you *nil admirari*; a very ne- ſary leſſon.

Your letters, except when upon a given ſubject, are exceed- gly laconic, and neither anſwer my deſires, nor the purpoſe of ters; which ſhould be familiar converſations, between abſent ends. As I deſire to live with you upon the footing of an in- mate friend, and not of a parent, I could wiſh that your let- s gave me more particular accounts of yourſelf, and of your ſer tranſactions. When you write to me, ſuppoſe yourſelf nverſing freely with me, by the fire-ſide. In that caſe, you uld naturally mention the incidents of the day; as, where u had been, who you had ſeen, what you thought of them, c. Do this in your letters; acquaint me ſometimes with your udies, ſometimes with your diverſions; tell me of any new per- ns and characters that you meet with in company, and add ur own obſervations upon them: in ſhort, let me ſee more of u in your letters. How do you go on with Lord Pulteney; d how does he go on at Leipſig? Has he learning, has he rts, has he application? Is he good or ill-natured? In ſhort, hat is he! at leaſt, what do you think him? You may tell e without reſerve, for I promiſe you ſecrecy. You are now of n age, that I am deſirous to begin a confidential correſpondenc ith you: and as I ſhall, on my part, write you very freely, my inion upon men and things, which I ſhould often be very un- illing that any body but you and Mr Harte ſhould ſee; ſo, on ur part, if you write to me without reſerve, you may depend pon my inviolable ſecrecy. If you have ever looked into the etters of Madame de Sevigné, to her daughter Madame de Grignan,

Grignan, you muſt have obſerved the eaſe, freedom, and friendſhip of that correſpondence; and yet, I hope, and believe, they did not love one another better than we do. Tell me what books you are now reading, either by way of ſtudy or amuſement; how you paſs your evenings when at home, and where you paſs them when abroad. I know that you go ſometimes to Madame Valentin's aſſembly; What do you do there? do you play, or ſup, or is it only *la bella converſation?* Do you mind your dancing, while your dancing-maſter is with you? As you will be often under the neceſſity of dancing a minuet, I would have you dance it very well. Remember, that the graceful motion of the arms, the giving your hand, and the putting on and pulling off your hat genteelly, are the material parts of a gentleman's dancing. But the greateſt advantage of dancing well is, that it neceſſarily teaches you to preſent yourſelf to ſit, ſtand, and walk genteelly; all of which are of real importance to a man of faſhion.

I ſhould wiſh that you were poliſhed before you go to Berlin, where, as you will be in a great deal of good company, I would have you have the right manners for it. It is a very conſiderable article to have *le ton de la bonne compagnie*, in your deſtination particularly. The principal buſineſs of a foreign Miniſter is, to get into the ſecrets, and to know all *les allures* of the Courts at which he reſides: this he can never bring about but by ſuch a pleaſing addreſs, ſuch engaging manners, and ſuch an inſinuating behaviour, as may make him ſought for, and in ſome meaſure domeſtic, in the beſt company and the beſt families of the place. He will then, indeed, be well informed of all that paſſes, either by the confidences made him, or by the careleſſneſs of people in his company; who are accuſtomed to look upon him as one of them; and conſequently not upon their guard before him. For a Miniſter, who only goes to the Court he reſides at, in form, to aſk an audience of the Prince or the Miniſter, upon his laſt inſtructions, puts them upon their guard, and will never know any thing more than what they have a mind that he ſhould know. Here women may be put to ſome

A King's miſtreſs, or a Miniſter's wife or miſtreſs, may e great and uſeful informations; and are very apt to do it, ng proud to ſhew they have been truſted. But then, in this e, the height of that ſort of addreſs, which ſtrikes women, is uiſite; I mean that eaſy politeneſs, genteel and graceful adſs, and that *exterieur brillant*, which they cannot withſtand. ere is a ſort of men ſo like women, that they are to be taken t in the ſame way; I mean thoſe who are commonly called e men; who ſwarm at all Courts; who have little reflection d leſs knowledge; but who, by their good-breeding, and *train*n of the world, are admitted into all companies; and, by e imprudence or careleſſneſs of their ſuperiors, pick up ſecrets orth knowing, which are eaſily got out of them by proper adeſs. Adieu.

LETTER CLXV.

Bath, October 12th, O. S. 1748.

DEAR BOY,

I CAME here three days ago, upon account of a diſorder in my ſtomach, which affected my head, and gave me vertigos. I eady find myſelf ſomething better; and conſequently do not oubt, that a courſe of theſe waters will ſet me quite right. But owever, and wherever I am, your welfare, your character, our knowledge, and your morals, employ my thoughts more han any thing that can happen to me, or that I can fear or hope r myſelf. I am going off the ſtage, you are coming upon it; ith me, what has been, has been, and reflection now would ome too late: with you, every thing is to come, even, in ſome anner, reflection itſelf: ſo that this is the very time when my eflections, the reſult of experience, may be of uſe to you, by ſupplying the want of yours. As ſoon as you leave Leipſig, you will gradually be going into the great world; where the firſt mpreſſions that you ſhall give of yourſelf will be of great imortance to you; but thoſe which you ſhall receive will be deciſive, for they always ſtick. To keep good company, eſpecially

at

at your first setting out, is the way to receive good impressio
If you ask me what I mean by good company, I will confess
you, that it is pretty difficult to define; but I will endeavo
to make you understand it as well as I can.

Good company, is not what respective sets of company a
pleased either to call or think themselves; but it is that co
pany which all the people of the place call, and acknowled
to be good company, notwithstanding some objections wh
they may form to some of the individuals who compose it.
consists chiefly (but by no means without exception) of peop
of considerable birth, rank, and character: for people of neith
birth nor rank are frequently, and very justly, admitted into
if distinguished by any peculiar merit, or eminency in any
beral art or science. Nay, so motely a thing is good compa
that many people, without birth, rank, or merit, intrude into
by their own forwardness, and others slide into it by the prote
tion of some considerable person; and some even of indifferen
characters and morals make part of it. But in the main, t
good part preponderates, and people of infamous and blast
characters are never admitted. In this fashionable good co
pany, the best manners and the best language of the place a
most unquestionably to be learnt; for they establish, and g
the tone to both, which are therefore called the language a
manners of good company; there being no legal tribunal to a
certain either.

A company consisting wholly of people of the first quali
cannot, for that reason, be called good company, in the comm
acceptation of the phrase, unless they are, into the bargain, t
fashionable and accredited company of the place, for people
the very first quality can be as silly, as ill-bred, and as worthle
as people of the meanest degree. On the other hand, a co
pany consisting entirely of people of very low condition, wha
ever their merit or parts may be, can never be called goo
company; and consequently should not be much frequente
though by no means despised.

A company wholly composed of men of learning, thoug
great

eatly to be valued and reſpected, is not meant by the words *od company:* they cannot have the eaſy manners and *tour-re* of the world, as they do not live in it. If you can bear ur part well in ſuch a company, it is extremely right to be in ſometimes, and you will be but more eſteemed in other mpanies, for having a place in that. But then do not let it groſs you; for if you do, you will be only conſidered as one of e *literati* by profeſſion; which is not the way either to ſhine, riſe in the world.

The company of profeſſed wits and poets is extremely invi-ng to moſt young men; who, if they have wit themſelves, are eaſed with it, and if they have none, are ſillily proud of being ne of it: but it ſhould be frequented with moderation and dgment, and you ſhould by no means give yourſelf up to it. A it is a very unpopular denomination, as it carries terror along ith it; and people in general are as much afraid of a live wit company, as a woman is of a gun, which ſhe thinks may go f of itſelf, and do her a miſchief. Their acquaintance is, how-ver worth ſeeking, and their company worth frequenting; but ot excluſively of others, nor to ſuch a degree as to be conſider-d only as one of that particular ſet.

But the company, which of all others you ſhould moſt care-lly avoid, is that low company, which, in every ſenſe of the ord, is low indeed; low in rank, low in parts, low in manners nd low in merit. You will, perhaps, be ſurpriſed, that I ſhould hink it neceſſary to warn you againſt ſuch company; but yet do not think it wholly unneceſſary, after the many inſtances hich I have ſeen, of men of ſenſe and rank diſcredited, vilified, nd undone, by keeping ſuch company.

Vanity, that ſource of many of our follies, and ſome of ur crimes, has ſunk many a man into company, in every light nfinitely below himſelf, for the ſake of being the firſt man in it. here he dictates, is applauded, admired; and, for the ſake of eing the *Coryphæus* of that wretched chorus, diſgraces and diſqualifies himſelf ſoon for any better company. Depend upon t, you will ſink or riſe to the level of the company which you commonly

commonly keep: people will judge of you, and not unreasonably by that. There is good sense in the Spanish saying, "Tell me whom you live with, and I will tell who you are." Make it therefore your business, wherever you are, to get into that company which every body of the place allows to be the best company, next to their own: which is the best definition that I can give you of good company. But here, too, one caution is very necessary; for want of which many young men have been ruined, even in good company.

Good company (as I have before observed) is composed of a great variety of fashionable people, whose characters and morals are very different, though their manners are pretty much the same. When a young man, new in the word, first gets into this company, he very rightly determines to conform to, and imitate it. But then he too often, and fatally, mistakes the object of his imitation. He has often heard that absurd term of genteel and fashionable vices. He there sees some people who shine and who in general are admired and esteemed; and observes that these people are whoremasters, drunkards, or gamesters upon which he adopts their vices, mistaking their defects for their perfections, and thinking that they owe their fashion and their lustre to those genteel vices. Whereas it is exactly the reverse; for these people have acquired their reputation by their parts, their learning, their good-breeding, and other real accomplishments; and are only blemished and lowered, in the opinions of all reasonable people, and of their own, in time, by these genteel and fashionable vices. A whoremaster, in a flux, or without a nose, is a very genteel person indeed; and well worthy of imitation. A drunkard, vomiting up at night the wine of the day, and stupified by the head-ach all the next, is, doubtless, a fine model to copy from. And a gamester tearing his hair, and blaspheming, for having lost more than he had in the world, is surely a most amiable character. No: these are allays, and great ones too, which can never adorn any character, but will always debase the best. To prove this; suppose any man, without parts and some other good qualities, to be merely a whoremaster,

drunkard

runkard, or a gameſter; how will he be looked upon, by all rts of people? Why, as a moſt contemptible and vicious ani- al. Therefore it is plain, that in theſe mixed characters, the ood part only makes people forgive, but not approve the bad.

I will hope and believe, that you will have no vices; but if, nfortunately, you ſhould have any, at leaſt I beg of you to be ontent with your own, and to adopt no other body's. The doption of vice has, I am convinced, ruined ten times more en than natural inclinations.

As I make no difficulty of confeſſing my paſt errors, where I hink the confeſſion may be of uſe to you, I will own, that, hen I firſt went to the univerſity, I drank and ſmoked, not- withſtanding the averſion I had to wine and tobacco, only be- auſe I thought it genteel, and that it made me look like a man. hen I went abroad, I firſt went to the Hague, where gaming as much in faſhion; and where I obſerved that many people f ſhining rank and character, gamed too. I was then young nough and filly enough, to believe, that gaming was one of eir accompliſhments; and as I aimed at perfection, I adopted aming as a neceſſary ſtep to it. Thus I acquired by error, the abit of a vice, which, far from adorning my character, has, I n conſcious, been a great blemiſh in it.

Imitate then, with diſcernment and judgment, the real per- ctions of the good company into which you may get; copy eir politeneſs, their carriage, their addreſs, and the eaſy and ell-bred turn of their converſation; but remember that, let em ſhine ever ſo bright, their vices, if they have any, are ſo any ſpots, which you would no more imitate, than you would ake an artificial wart upon your face, becauſe ſome very hand- ome man had the misfortune to have a natural one upon his: ut, on the contrary, think how much handſomer he would ave been without it.

Having thus confeſſed ſome of my *egaremens*, I will now ſhew ou a little of my right ſide. I always endeavoured to get into he beſt company wherever I was, and commonly ſucceeded. here I pleaſed to ſome degree, by ſhewing a deſire to pleaſe. I

took care never to be abſent or *diſtrait*; but, on the contrary attended to every thing that was ſaid, done, or even looked, in company: I never failed in the minuteſt attentions, and was never *journalier*. Theſe things, and not my *egarements*, made me faſhionable.

Adieu! this letter is full long enough.

LETTER CLXVI.

Bath, October 19. O. S. 1748.

DEAR BOY,

HAVING, in my laſt, pointed out what ſort of company you ſhould keep, I will now give you ſome rules for your conduct in it; rules which my own experience and obſervation enable me to lay down, and communicate to you, with ſome degree of confidence. I have often given you hints of this kind before, but then it has been by ſnatches; I will now be more regular and methodical. I ſhall ſay nothing with regard to your bodily carriage and addreſs, but leave them to the care of your dancing-maſter, and to your own attention to the beſt models: remember, however, that they are of conſequence.

Talk often but never long; in that caſe, if you do not please, at leaſt you are ſure not to tire your hearers. Pay your own reckoning, but do not treat the whole company; this being one of the very few caſes in which people do not care to be treated, every one being fully convinced that he has wherewithal to pay.

Tell ſtories very ſeldom, and abſolutely never but where they are very apt, and very ſhort. Omit every circumſtance that is not material, and beware of digreſſions. To have frequent recourſe to narrative betrays great want of imagination.

Never hold any body by the button, or the hand, in order to be heard out; for, if people are not willing to hear you, you had much better hold your tongue than them.

Moſt long talkers ſingle out ſome one unfortunate man in company (commonly him whom they obſerve to be the moſt filent

r their next neighbour) to whiſper, or at leaſt in a half voice, to onvey a continuity of words to. This is exceſſively ill-bred, nd in ſome degree, a fraud; converſation-ſtock being a joint and ommon property. But, on the other hand, if one of theſe unmerciful talkers lays hold of you, hear him with patience, (and t leaſt ſeeming attention) if he is worth obliging; for nothing will blige him more than a patient hearing; as nothing would hurt him more, than either to leave him in the midſt of his diſcourſe, or to diſcover your impatience under your affliction.

Take, rather than give, the tone of the company you are in. If you have parts, you will ſhew them, more or leſs, upon every ſubject; and if you have not, you had better talk ſillily upon a ſubject of other people's than of your own chooſing.

Avoid as much as you can, in mixed companies, argumentative, polemical converſations; which, though they ſhould not, yet certainly do, indiſpoſe, for a time, the contending parties towards each other: and, if the controverſy grows warm and noiſy, endeavour to put an end to it, by ſome genteel levity or joke. I quieted ſuch a converſation-hubbub once, by repreſenting to them, that though I was perſuaded none there preſent would repeat, out of company, what paſſed in it, yet I could not anſwer for the diſcretion of the paſſengers in the ſtreet, who muſt neceſſarily hear all that was ſaid.

Above all things, and upon all occaſions, avoid ſpeaking of yourſelf, if it be poſſible. Such is the natural pride and vanity of our hearts, that it perpetually breaks out, even in people of the beſt parts, in all the various modes and figures of the egotiſm.

Some, abrubtly, ſpeak advantageouſly of themſelves, without either pretence or provocation. They are impudent. Others proceed more artfully, as they imagine; and forge accuſations againſt themſelves, complain of calumnies which they never heard, in order to juſtify themſelves, by exhibiting a catalogue of their many virtues. They acknowledge it may, indeed, ſeem odd, that they ſhould talk in that manner of themſelves; it is what they do not like, and what they never would have done;

no, no tortures ſhould ever have forced it from them, if they had not been thus unjuſtly and monſtrouſly accuſed. But in theſe caſes, juſtice is ſurely due to one's ſelf, as well as to others; and when our character is attacked, we may ſay in our own juſtification, what otherwiſe we never would have ſaid. This thin veil of Modeſty drawn before Vanity, is much too tranſparent to conceal it, even from very moderate diſcernment.

Others go more modeſtly and more ſlily ſtill (as they think) to work; but, in my mind, ſtill more ridiculouſly. They confeſs themſelves (not without ſome degree of ſhame and confuſion) into all the Cardinal virtues; by firſt degrading them into weakneſſes, and then owning their misfortune, in being made up of thoſe weakneſſes. They cannot ſee people ſuffer, without ſympathiſing with, and endeavouring to help them. They cannot ſee people want, without relieving them; though truly, their own circumſtances cannot very well afford it. They cannot help ſpeaking truth, though they know all the imprudence of it. In ſhort, they know that, with all theſe weakneſſes, they are not fit to live in the world, much leſs to thrive in it. But they are now too old to change, and muſt rub on as well as they can. This ſounds too ridiculous and *outre*, almoſt, for the ſtage; and yet take my word for it, you will frequently meet with it, upon the common ſtage of the world. And here I will obſerve, by the by, that you will often meet with characters in nature, ſo extravagant, that a diſcreet Poet would not venture to let them upon the ſtage in their true and high colouring.

This principle of vanity and pride is ſo ſtrong in human nature, that it deſcends even to the loweſt objects; and one often ſees people angling for praiſe, where, admitting all they ſay to be true, (which, by the way, it ſeldom is) no juſt praiſe is to be caught. One man affirms that he has rode poſt an hundred miles in ſix hours: probably it is a lie; but ſuppoſing it to be true, what then? Why he is a very good poſt-boy, that is all. Another aſſerts, and probably not without oaths, that he has drank ſix or eight bottles of wine at a ſitting; out of charity, I will believe him a liar; for, if I do not, I muſt think him a beaſt.

Such,

Such, and a thouſand more, are the follies and extravagancies, which vanity draws people into, and which always defeat their own purpoſe: and, as Waller ſays, upon another ſubject,

Make the wretch the moſt deſpiſed,
Where moſt he wiſhes to be prized,

The only ſure way of avoiding theſe evils, is never to ſpeak of yourſelf at all. But when, hiſtorically, you are obliged to mention yourſelf, take care not to drop one ſingle word, that can directly or indirectly, be conſtrued as fiſhing for applauſe. Be your character what it will, it will be known; and nobody will take it upon your own word. Never imagine that any thing you can ſay yourſelf will varniſh your defects, or add luſtre to your perfections; but, on the contrary, it may, and nine times in ten will, make the former more glaring, and the latter obſcure. If you are ſilent upon your own ſubject, neither envy, indignation, nor ridicule, will obſtruct or allay the applauſe which you may really deſerve; but if you publiſh your own panegyric upon any occaſion, or in any ſhape whatſoever, and however artfully dreſſed or diſguiſed, they will all conſpire againſt you, and you will be diſappointed of the very end you aim at.

Take care never to ſeem dark and myſterious; which is not only a very unamiable character; but a very ſuſpicious one too; if you ſeem myſterious with others, they will be really ſo with you, and you will know nothing. The height of abilities is, to have *volto ſciolto* and *penſieri ſtretti*; that is; a frank, open, and ingenuous exterior, with a prudent and reſerved interior: to be upon your own guard, and yet by a ſeeming natural openneſs, to put people off theirs. Depend upon it, nine in ten of every company you are in, will avail themſelves of every diſcreet and unguarded expreſſion of yours, if they can turn it to their own advantage. A prudent reſerve is therefore as neceſſary, as a ſeeming openneſs is prudent. Always look people in the face when you ſpeak to them: the not doing it is thought to imply

conſcious guilt; beſides that you loſe the advantage of obſerving by their countenances what impreſſion your diſcourſe makes upon them. In order to know people's real ſentiments, I truſt much more to my eyes than to my ears; for they can ſay whatever they have a mind I ſhould hear; but they can ſeldom help looking what they have no intention that I ſhould know.

Neither retail nor receive ſcandal, willingly; for though the defamation of others may, for the preſent, gratify the malignity of the pride of our hearts, cool reflection will draw very diſadvantageous concluſions from ſuch a diſpoſition; and in the caſe of ſcandal, as in that of robbery, the receiver is always thought as bad as the thief.

Mimickry, which is the common and favourite amuſement of little, low minds, is in the utmoſt contempt with great ones. It is the loweſt and moſt illiberal of all buffoonery. Pray, neither practice it yourſelf, nor applaud it in others. Beſides that the perſon mimicked is inſulted; and, as I have often obſerved to you before, an inſult is never forgiven.

I need not (I believe) adviſe you to adapt your converſation to the people you are converſing with: for I ſuppoſe you would not without this caution have talked upon the ſame ſubject, and in the ſame manner, to a Miniſter of State, a Biſhop, a Philoſopher, a Captain, and a Woman. A man of the world muſt, like the Cameleon, be able to take every different hue; which is by no means a criminal or abject, but a neceſſary complaiſance; for it relates only to Manners, and not to Morals.

One word only, as to ſwearing; and that, I hope and believe, is more than is neceſſary. You may ſometimes hear ſome people in good company, interlard their diſcourſe with oaths, by way of embelliſhment, as they think, but you muſt obſerve, too, that thoſe who do ſo, are never thoſe who contribute, in any degree, to give that company the denomination of good company. They are always ſubalterns, or people of low education; for that practice, beſides that it has no one temptation to plead, is as filly, and as illiberal, as it is wicked.

Loud laughter is the mirth of the mob, who are only pleaſed with

with filly things; for true wit or good ſenſe never excited a laugh, ſince the creation of the world. A man of parts and faſhion is therefore only ſeen to ſmile, but never heard to laugh.

But to conclude this long letter; all the above-mentioned rules, however carefully you may obſerve them, will loſe half their effect, if unaccompanied by the Graces. Whatever you ſay, if you ſay it with a ſupercilious, Cynical face, or an embarraſſed countenance, or a filly, diſconcerted grin, will be ill received. If, into the bargain, *you mutter it, or utter it indiſtinctly, and ungracefully*, it will be ſtill worſe received. If your air and addreſs are vulgar, aukward, and *gauche*, you may be eſteemed indeed, if you have great intrinſic merit; but you will never pleaſe: and, without pleaſing, you will riſe but heavily. Venus, among the Ancients, was ſynonymous with the Graces, who were always ſuppoſed to accompany her: and Horace tells us, that even Youth, and Mercury, the God of Arts and Eloquence, would not do without her.

——Parum comis *ſin te Juventas*
Mercuriuſque.

They are not inexorable Ladies, and may be had if properly and diligently purſued. Adieu.

LETTER CLXVII.

Bath, October 29. *O. S.* 1748.

DEAR BOY,

MY anxiety for your ſucceſs increaſes, in proportion as the time approaches of your taking your part upon the great ſtage of the world. The audience will form their opinion of you upon your firſt appearance (making the proper allowance for your inexperience) and ſo far it will be final, that, though it may vary as to the degrees, it will never totally change. This conſideration excites that reſtleſs attention, with which I am con-

conſtantly examining how I can beſt contribute to the perfection of that character, in which the leaſt ſpot or blemiſh would give me more real concern, than I am now capable of feeling upon any other account whatſoever.

I have long ſince done mentioning your great Religious and Moral duties; becauſe I could not make your underſtanding ſo bad a compliment, as to ſuppoſe that you wanted, or could receive, any new inſtructions upon thoſe two important points. Mr Harte, I am ſure, has not neglected them; beſides, they are ſo obvious to common ſenſe and reaſon, that commentators may (as they often do) perplex, but cannot make them clearer. My province, therefore, is to ſupply, by my experience, your inferior to inevitable experience in the ways of the world. People of your age are in a ſtate of natural inebriety; and want rails, and *gardeſ's us*, wherever they go, to hinder them from breaking their necks. This drunkenneſs of youth is not only tolerated but even pleaſes, if even kept within certain bounds of diſcretion and decency. Thoſe bounds are the point, which it is difficult for the drunken man himſelf to find out; and there it is that the experience of a friend may not only ſerve, but ſave him.

Carry with you, and welcome, into company, all the gaiety and ſpirits, but as little of the giddineſs of youth as you can. The former will charm; but the later will often, though innocently implacably offend. Inform yourſelf of the characters and ſituations of the company, before you give way to what your imagination may prompt you to ſay. There are, in all companies, more wrong heads than right ones, and many more who deſerve, than who like cenſure. Should you therefore expatiate in the praiſe of ſome virtue, which ſome in company notoriouſly want; or declaim againſt any vice, which others are notoriouſly infected with; your reflections; however general and unapplied, will by being applicable, be thought perſonal, and levelled at thoſe people. This conſideration points out to you ſufficiently not to be ſuſpicious and captious yourſelf, nor to ſuppoſe that things, becauſe they may, are therefore meant at you. The manners of well-bred people ſecure one from thoſe ill

mean attacks; but if, by chance, a flippant woman, or a
t coxcomb, lets off any thing of that kind, it is much better
to ſeem to underſtand, than to reply to it.

Cautiouſly avoid talking of either your own or other people's
meſtic affairs. Yours are nothing to them, but tedious; theirs
nothing to you. The ſubject is a tender one; and it is odds
t you touch ſome body or other's ſore place: for, in this caſe,
ere is no truſting to ſpecious appearances; which may be, and
en are, ſo contrary to the real ſituations of things, between
n and their wives, parents and their children, ſeeming friends,
c. that, with the beſt intentions in the world, one often blun-
rs diſagreeably.

Remember, that the wit, humour, and jokes, of moſt mixed
mpanies are local. They thrive in that particular ſoil, but
ill not often bear tranſplanting. Every company is different-
circumſtanced, has its particular cant and jargon; which
ay give occaſion to wit and mirth within that circle, but would
em flat and inſipid in any other, and therefore will not bear re-
ating. Nothing makes a man look ſillier, than a pleaſantry,
t reliſhed or not underſtood; and if he meets with a profound
ence, when he expected a general applauſe, or, what is worſe,
he is deſired to explain the *bon mot*, his aukward and embar-
ſed ſituation is more eaſily imagined than deſcribed. *A propos*
repeating; take great care never to repeat (I do not mean
re the pleaſantries) in one company what you hear in another.
hings, ſeemingly indifferent, may, by circulation, have much
raver conſequences than you would imagine. Beſides, there is
general tacit truſt in converſation, by which a man is obliged
t to report any thing out of it, though he is not immediately
joined ſecrecy. A retailer of this kind is ſure to draw himſelf
to a thouſand ſcrapes and diſcuſſions, and to be ſhily and un-
mfortably received, wherever he goes.

You will find, in moſt good company, ſome people who only
ep their place there by a contemptible title enough; theſe
e what we call *very good-natured fellows*, and the French
ns diables. The truth is, they are people without any parts

or

or fancy, and who, having no will of their own, readily assent
concur in, and applaud, whatever is said or done in the co
pany; and adopt, with the same alacrity, the most virtuous
the most criminal, the wisest or the silliest scheme, that happe
to be entertained by the majority of the company. This fo
ish, and often criminal complaisance flows from a foolish vai
the want of any other merit. I hope you will hold your pla
in company by a noble tenure, and that you will hold it (y
can bear a quibble, I believe, yet) *in capite*. Have a will a
an opinion of your own, and adhere to them steadily; but th
do it with good humour, good-breeding, and (if you have i
with urbanity; for you have not yet heard enough either
preach or censure.

All other kinds of complaisance are not only blameless, but n
cessary in good company. Not to seem to perceive the little wea
nesses, and the idle but innocent affectations of the compa
but even to flatter them, in a certain manner, is not only v
allowable, but, in truth, a sort of polite duty. They will
pleased with you, if you do: and will certainly not be reform
by you, if you do not. For instance; you will find, in eve
groupe of company, two principal figures, *viz.* the fine Lady a
the fine Gentleman; who absolutely give the law of Wit, La
guage, Fashion, and Taste, to the rest of that society. There
always a strict, and often for the time being, a tender allian
between these two figures. The Lady looks upon her emp
as founded upon the divine right of Beauty, (and full as good
divine right it is, as any King, Emperor, or Pope, can pret
to;) she requires, and commonly meets with, unlimited pass
obedience. And why should she not meet with it? Her d
mands go no higher than to have her unquestioned pre-eminen
in Beauty, Wit, and Fashion, firmly established. Few So
reigns (by the way) are so reasonable. The fine Gentleman
claim of right are, *mutatis mutandis*, the same; and thoug
indeed, he is not always a Wit *de jure*, yet, as he is the Wit
facto of that company, he is entitled to a share of your alle
ance; and every body expects at least as much as they are en
t

d to, if not ſomething more. Prudence bids you make your rt to theſe joint Sovereigns; and no duty, that I know of, bids it. Rebellion here is exceedingly dangerous, and inevily puniſhed by baniſhment, and immediate forfeiture of all r wit, manners, taſte, and faſhion; as, on the other hand, a erful ſubmiſſion, not without ſome flattery, is ſure to pro- e you a ſtrong recommendation, and moſt effectual paſs, oughout all their, and probably the neighbouring dominions. ith a moderate ſhare of ſagacity, you will, before you have n half an hour in their company, eaſily diſcover theſe two ncipal figures; both by the deference which you will obſerve e whole company pay them, and by that eaſy, careleſs, and ſe- e air, which their conſciouſneſs of power gives them. As in s caſe, ſo in all others, aim always at the higheſt; get al- ys into the higheſt company, and addreſs yourſelf particularly the higheſt in it. The ſearch after the unattainable philoſo- er's ſtone has occaſioned a thouſand uſeful diſcoveries, which herwiſe would never have been made.

What the French juſtly call *les manieres nobles*, are only to be quired in the very beſt companies. They are the diſtinguiſh- g characteriſtics of men of faſhion; people of low education ver wear them ſo cloſe, but that ſome part or other of the ori- al vulgariſm appears. *Les manieres nobles* equally forbid in- lent contempt, or low envy and jealouſy. Low people, in good cumſtances, fine clothes, and equipages, will inſolently ſhew ntempt for all thoſe who cannot afford as fine clothes, as good equipage, and who have not (as their term is) as much mo- y in their pockets: on the other hand, they are gnawed with vy, and cannot help diſcovering it, of thoſe who ſurpaſs them any of theſe articles; which are far from being ſure criterions merit. They are, likewiſe jealous of being ſlighted; and, nſequently, ſuſpicious and captious: they are eager and hot a- ut trifles; becauſe trifles were, at firſt, their affairs of conſe- ence. *Les maniers nobles* imply exactly the reverſe of all this. udy them early; you cannot make them too habitual and fa- liar to you.

Juſt

Juſt as I had written what goes before, I received your lett of the 24th, N. S. but I have not received that which you men tion from Mr Harte. Yours is of the kind that I deſire: for want to ſee your private picture, drawn by yourſelf, at differe ſittings: for though, as it is drawn by yourſelf, I preſume yo will take the moſt advantageous likeneſs; yet I think I hav ſkill enough in that kind of painting to diſcover the true fe tures, though ever ſo artfully coloured, or thrown into ſkilf lights and ſhades.

By your account of the German Play, which I do not kno whether I ſhould call a Tragedy or Comedy, the only ſhinin part of it (ſince I am in a way of quibbling) ſeems to have be the Fox's Tail. I preſume, too, that the play has had the ſam fate with the Squib, and has gone off no more. I remember ſquib much better applied, when it it was made the device of t colours of a French regiment of grenadiers; it was repreſente burſting with this motto under it. *Peream dum luceam.*

I like the deſcription of your *Pic-nic;* where, I take it fo granted, that your cards are only to break the formality of circle, and your *Sympoſion* intended more to promote converſa tion than drinking. Such an *amicable colliſion*, as Lord Shafte bury very prettily calls it, rubs off and ſmooths theſe rough co ners, which mere nature has given to the ſmootheſt of us. hope ſome part, at leaſt, of the converſation is in German. *propos;* tell me, do you ſpeak that language correctly, and you write it with eaſe? I have no doubt of your maſtering th other modern languages, which are much eaſier, and occur muc oftener; for which reaſon, I deſire you will apply moſt diligen ly to German, while you are in Germany, that you may ſpe and write that language moſt correctly.

I expect to meet Mr Elliot in London, in about three week after which you will ſoon ſee him at Leipſig. Adieu.

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LETTER CLXVIII.

London, November 18. *O. S.* 1748.

DEAR BOY,

WHATEVER I see, or whatever I hear, my first consideration is, whether it can, in any way, be useful to you. As proof of this, I went accidently the other day into a print-shop; where, among many others, I found one print from a famous design of Carlo Maratti, who died about thirty years ago, and was the last eminent painter in Europe: the subject is *il Studio del Disegno*; or, the School of Drawing. An old man, supposed to be the Master, points to his Scholars, who are variously employed in Perspective, Geometry, and the observation of the statues of antiquity. With regard to Perspective, of which there are some little specimens, he has wrote, *Tanto che basti*, that is, *As much as is sufficient*; with regard to Geometry, *Tanto che basti* again: with regard to the contemplation of the ancient statues, there is, written, *Non mai a bastanza; There never can be enough.* But, in the clouds at the top of the piece, are represented the three Graces; with this just sentence written over them, *Senza di noi ogni facita e vana*; that is, *Without us, all labour is vain.* This, every body allows to be true in painting; but all people do not seem to consider, as I hope you will, that this truth is full as applicable to every other art or science; indeed to every thing that is to be said or done. I will send you the print itself by Mr Elliot, when he returns; and I will advise you to make the same use of it that the Roman Catholics say they do of the pictures and images of their saints, which is, only to remind them of those; for the adoration they disclaim. Nay, I will go farther, and, as the transition from Popery to Paganism is short and easy, I will classically and poetically advise you to invoke, and sacrifice to them every day, and all the day. It must be owned, that the Graces do not seem to be natives of Great Britain; and, I doubt, the best of us,

have more of the rough than the polished diamond. Since bar barism drove them out of Greece and Rome, they seem to hav taken refuge in France, where their temples are numerous, an their worship the established one. Examine yourself seriously why such and such people please and engage you, more than suc and such others of equal merit; and you will always find, tha it is because the former have the Graces, and the latter not. have known many a woman, with an exact shape, and a sym metrical assemblage of beautiful features, please nobody; whi others, with very moderate shapes and features, have charm every body. Why? because Venus will not charm so much without her attendant Graces as they will without her. Amon men, how often have I seen the most solid merit and knowled neglected, unwelcome or even rejected for want of them? Whi slimsy parts, little knowledge, and less merit, introduced by th Graces, have been received, cherished, and admired. Even vi tue, which is moral beauty, wants some of its charms, if unac companied by them.

If you ask me how you shall acquire what neither you nor can define or ascertain; I can only answer, *By observatio* Form yourself, with regard to others, upon what you feel pleas you in them. I can tell you the importance, the advantage, having the Graces: but I cannot give them you: I heartil wish I could, and I certainly would; for I do not know a bett present that I could make you. To shew you that a very wis philosophical and retired man thinks upon that subject as I d who have always lived in the world, I send you, by Mr Elli the famous Mr Locke's book upon Education; in which you w find the stress that he lays upon the Graces, which he calls (an very truly) Good-breeding. I have marked all the parts of th book, which are worth your attention; for as he begins wi the child, almost from its birth, the parts relative to its infan would be useless to you. Germany is, still less than England, t seat of the Graces; however, you had as good not say so wh you are there. But the place which you are going to, in a gre degree is; for I have known as many well-bred, pretty m co

ome from Turin, as from any part of Europe. The late King Victor Amedée took great pains to form ſuch of his ſubjects as were of any conſideration, both to buſineſs and manners; the preſent King, I am told, follows his example: this, however, is certain, that in all Courts and Congreſſes, where there are various foreign Miniſters, thoſe of the King of Sardinia are generally the ableſt, the politeſt, and *les plus delies*. You will therefore, at Turin, have very good models to form yourſelf upon; and remember that with regard to the beſt models, as well as to the antique Greek ſtatues in the print, *non mai a baſtanza*. Obſerve every word, look, and motion, of thoſe who are allowed to be the moſt accompliſhed perſons there. Obſerve their natural and careleſs, but genteel air; their unembarraſſed good-breeding; their unaſſuming, but yet unproſtituted dignity. Mind their decent mirth, their diſcreet frankneſs, and that *entregent*, which, as much above the frivolous as below the important and the ſecret, is the proper medium for converſation in mixed companies. I will obſerve, by the by, that the talent of that light *entregent* is often of great uſe to a foreign Miniſter; not only as it helps him to domeſticate himſelf in many families, but alſo as it enables him to put by, and parry ſome ſubjects of converſation which might poſſibly lay him under difficulties both what to ſay, and how to look.

Of all the men that ever I knew in my life (and I knew him extremely well) the late Duke of Marlborough poſſeſſed the Graces in the higheſt degree, not to ſay engroſſed them; and indeed he got the moſt by them; for I will venture (contrary to the cuſtom of profound hiſtorians, who always aſſign deep cauſes for great events) to aſcribe the better half of the Duke of Marlborough's greatneſs and riches to thoſe Graces. He was eminently illiterate; wrote bad Engliſh, and ſpelled it ſtill worſe. He had no ſhare of what is commonly called *Parts*; that is, he had no brightneſs, nothing ſhining in his genius. He had, moſt undoubtedly, an excellent good plain underſtanding, with ſound judgment. But theſe alone, would probably have raiſed him but ſomething higher than they found him; which was Page to

King James the Second's Queen. There the Graces protected and promoted him; for, while he was an Enfign of the Guards the Duchefs of Cleveland, then favourite miftrefs to King Charles the II. ftruck by thofe very Graces, gave him five thousand pounds; with which he immediately bought an annuity for his life, of five hundred pounds a year, of my grandfather, Halifax; which was the foundation of his fubfequent fortune. His figure was beautiful; but his manner was irreſiſtible, by either man or woman. It was by this engaging graceful manner, that he was ennabled, during all his war, to connect the various and jarring Powers of the Grand Alliance, and to carry them on to the main object of the war, notwithſtandlng their private and ſeparate views, jealouſies, and wrongheadedneſſes. Whatever Court he went to (and he was often obliged to go himſelf to ſome reſty and refractory ones) he as conſtantly prevailed, and brought them into his meaſures. The Penſionary Heinſius, a venerable old Miniſter, grown grey in buſineſs, and who had governed the Republic of the United Provinces for more than forty years, was abſolutely governed by the Duke of Marlborough, as that Republic feels to this day. He was always cool; and nobody ever obſerved the leaſt variation in his countenance; he could refuſe more gracefully than other people could grant; and thoſe who went away from him the moſt diſſatisfied, as to the ſubſtance of their buſineſs, were yet perſonally charmed with him, and, in ſome degree, comforted by his manner. With all his gentleneſs and gracefulneſs, no man living was more conſcious of his ſituation, nor maintained his dignity better.

With the ſhare of knowledge which you have already gotten, and with the much greater which I hope you will ſoon acquire, what may you not expect to arrive at, if you join all theſe graces to it? In your deſtination particularly, they are, in truth, half your buſineſs; for, if you can once gain the affections, as well as the eſteem of the Prince or Miniſter of the Court to which you are ſent, I will anſwer for it, that will effectually do the buſineſs of the Court that ſent you; otherwiſe it is up-hill work. Do not miſtake, and think that theſe graces, which I ſo often and ſo earneſt

eſtly recommend to you, ſhould only accompany important tranſactions, and be worn only *le jours de gala:* no; they ſhould, if poſſible, accompany every the leaſt thing that you do or ſay; for if you neglect them in little things, they will leave you in great ones. I ſhould, for inſtance, be extremely concerned to ſee you even drink a cup of coffee ungracefully, and ſlop your elf with it, by your aukward manner of holding it; nor ſhould I like to ſee your coat buttoned, or your ſhoes buckled awry. But I ſhould be outrageous, if I heard you mutter your words unintelligibly, ſtammer in your ſpeech, or heſitate, miſplace, and mistake in your narrations: and I ſhould run away from you, with greater rapidity, if poſſible, than I ſhould now run to embrace you, if I found you deſtitute of all thoſe graces, which I have ſet my heart upon their making you one day, *omnibus ornatum excellere rebus.*

This ſubject is inexhauſtible, as it extends to every thing that is to be ſaid or done: but I will leave it for the preſent, as this letter is already pretty long. Such is my deſire, my anxiety for your perfection, that I never think I have ſaid enough, though you may poſſibly think I have ſaid too much; and though, in truth, if your own good ſenſe is not ſufficient to direct you, in many of theſe plain points, all that I or any body elſe can ſay, will be inſufficient. But where you are concerned, I am the inſatiable man in Horace, who covets ſtill a little corner more, to complete the figure of his field. I dread every little corner that may deform mine, in which I would have (if poſſible) no one defect.

I this moment receive yours of the 17th, N. S. and cannot condole with you upon the receſſion of your German *Commenſaux;* who, both by your and Mr Harte's deſcription, ſeem to be *des gens d'une aimable abſence*: and, if you can replace them by any other German converſation, you will be a gainer by the bargain. I cannot conceive, if you underſtand German well enough to read any German book, how the writing of the German character can be ſo difficult and tedious to you, the twenty-four letters being very ſoon learned; and I do not expect that you

ſhould write yet with the utmoſt purity and correctneſs, as to the language: what I meant by your writing once a fortnight to Grevenkop, was only to make the writing character familiar to you. However, I will be content with one in three weeks or ſo.

I believe you are not likely to ſee Mr Eliot again ſoon, he being ſtill in Cornwall with his father; who, I hear, is not likely to recover. Adieu.

LETTER CLXIX.

London, November 29. O. S. 1748.

DEAR BOY,

I DELAYED writing to you, till I could give you ſome account of the motions of your friend Mr Eliot; for whom I know you have, and very juſtly, the moſt friendly concern. His father and he came to town together, in a poſt chaiſe, a fortnight ago, the reſt of the family remaining in Cornwall. His father with difficulty ſurvived the journey, and died laſt Saturday was ſevennight. Both concern and decency confined your friend till two days ago, when I ſaw him: he has determined, and I think very prudently, to go abroad again; but how ſoon, it is yet impoſſible for him to know; as he muſt neceſſarily put his own private affairs in ſome order firſt: but I conjecture he may poſſibly join you at Turin; ſooner, to be ſure, not. I am very ſorry that you are likely to be ſo long without the company and the example of ſo valuable a friend; and therefore I hope that you will make it up to yourſelf, as well as you can at this diſtance, by remembering and following his example. Imitate that application of his, which has made him know all thoroughly, and to the bottom. He does not content himſelf with the ſurface of knowledge; but works in the mine for it, knowing that it lies deep. Pope ſays, very truly, in his Eſſay upon Criticiſm,

A little

A little learning is a dangerous thing;
Drink deep, or taſte not the Pierian ſpring.

I ſhall ſend you by a ſhip that goes to Hamburgh next week (and by which Hawkins ſends Mr Harte ſome things that he wrote for) all thoſe which I propoſe ſending you by Mr Eliot; together with a very little box, that I am deſired to forward to Mr Harte. There will be likewiſe, two letters of recommendation for you to Monſieur Andrié, and Comte Algarotti, at Berlin, which you will take care to deliver to them, as ſoon as you ſhall be rigged and fitted out to appear there. They will introduce you into the beſt company; and I depend upon your own good ſenſe, for your avoiding of bad. If you fall into bad and low company there, or any where elſe, you will be irrecoverably loſt; whereas, if you keep good company, and company above yourſelf, your character and your fortune will be immoveably fixed.

I have not time to-day, upon account of the meeting of the parliament, to make this letter of the uſual length; and indeed, after the volumes that I have written to you, all I can add muſt be unneceſſary. However, I ſhall probably, *ex abundanti*, return ſoon to my former prolixity; and you will receive more and more laſt words from, Yours.

LETTER CLXX.

London, December 6. O. S. 1748.

DEAR BOY,

I AM at preſent under very great concern for the loſs of a moſt affectionate brother, with whom I had always lived in the cloſeſt friendſhip. My brother John died laſt Friday night, of a fit of the gout, which he had had for about a month in his hands and feet, and which fell at laſt upon his ſtomach and head. As he grew, towards the laſt, lethargic, his end was not pain-

ful to himſelf. At the diſtance which you are from hence, you need not go into mourning upon this occaſion, as the time of your mourning would be near over, before you could put it on.

By a ſhip which ſails this week for Hamburgh, I ſhall ſend you thoſe things which I propoſed to have ſent you by Mr Elliot, *viz.* a little box from your Mamma; a leſs box for Mr Harte; Mr Locke's book upon Education; the print of Carlo Maratti, which I mentioned to you ſome time ago; and two letters of recommendation, one to Monſieur Andrié, and the other to Comte Algarotti, at Berlin. Both thoſe gentlemen will, I am ſure, be as willing as they are able, to introduce you into the beſt company; and I hope you will not (as many of your countrymen are apt to do) decline it. It is in the beſt companies only, that you can learn the beſt manners, and that *tournure*, and thoſe graces, which I have ſo often recommended to you, as the neceſſary means of making a figure in the world.

I am moſt extremely pleaſed with the account which Mr Harte gives me of your progreſs in Greek, and of your having read Heſiod, almoſt critically. Upon this ſubject I ſuggeſt but one thing to you, of many that I might ſuggeſt; which is, that you have now got over the difficulties of that language, and therefore it would be unpardonable not to perſevere to your journey's end, now that all the reſt of your way is down-hill.

I am alſo very well pleaſed to hear that you have ſuch a knowledge of, and taſte for curious books, and ſcarce and valuable tracts. This is a kind of knowledge which very well becomes a man of ſound and ſolid learning, but which only expoſes a man of ſlight and ſuperficial reading; therefore, pray make the ſubſtance and matter of ſuch books your firſt object, and their title-pages, indexes, letter, and binding, but your ſecond. It is the characteriſtic of a man of parts, and good judgment to know, and give that degree of attention that each object deſerves. Whereas little minds miſtake little objects for great ones, and laviſh away upon the former, that time and attention which only the latter deſerve. To ſuch miſtakes we owe the numerous and frivolous tribe of inſect mongers, ſhell-mongers, and purſuers and

driers

driers of butterflies, &c. The strong mind distinguishes, not only between the useful and the useless, but likewise between the useful and the curious. He applies himself intensely to the former; he only amuses himself with the latter. Of this little sort of knowledge, which I have just hinted at, you will find at least as much as you need wish to know, in a superficial but pretty French book, intituled *Spectacle de la Nature;* which will amuse you while you read it, and give you a sufficient notion of the various parts of nature: I would advise you to read it, at leisure hours. But that part of nature, which Mr Harte tells me you have begun to study with the *Rector magnificus*, is of much greater importance, and deserves much more attention; I mean Astronomy. The vast and immense planetary system, the astonishing order and regularity of those innumerable worlds, will open a scene to you, which not only deserves your attention as a matter of curiosity, or rather astonishment; but still more, as it will give you greater, and consequently juster ideas of that eternal and omnipotent Being, who contrived, made, and still preserves that universe, than all the contemplation of this, comparatively, very little orb, which we at present inhabit, could possibly give you. Upon this subject, Monsieur Fontenelle's *Pluralite des mondes*, which you may read in two hours time, will both inform and please you. God bless you! Yours.

LETTER CLXXI.

London, December 13. *O. S.* 1748.

DEAR BOY,

THE last four posts have brought me no letters, either from you, or from Mr Harte; at which I am uneasy; not as a Mamma would be: but as a Father should be, for I do not want your letters as bills of health; you are young, strong, and healthy, and I am consequently, in no pain about that: moreover, were either you or Mr Harte ill, the other would doubtless write me word of it. My impatience for yours or Mr Harte's letters arise from a very

different cauſe, which is, my deſire to hear frequently of the ſtat and progreſs of your mind. You are now at that critical perio of life, when every week ought to produce fruit or flowers an ſwerable to your culture, which I am ſure has not been neglect ed; and it is by your letters, and Mr Harte's accounts of you that, at this diſtance, I can only judge of your gradations to matu rity: I deſire, therefore, that one of you two will not fail to writ to me once a week. The ſameneſs of your preſent way of life I eaſily conceive, would not make out a very intereſting letter t an indifferent by-ſtander; but ſo deeply concerned as I am i the game you are playing, every the leaſt move is to me of im portance, and helps me to judge of the final event.

As you will be leaving Leipſig pretty ſoon after you ſhall hav received this letter, I here ſend you one incloſed, to deliver t Mr Maſcow. It is to thank him for his attention and civility t you, during your ſtay with him: and I take it for granted, tha you will not fail making him the proper compliments at par ing; for the good name that we leave behind at one place, ofte gets before us to another, and is of great uſe. As Mr Maſco is much known and eſteemed in the Republic of letters, I thin it would be of advantage to you, if you got letters of recom mendation from him to ſome of the learned men at Berlin. Tho teſtimonials give a luſtre, which is not to be deſpiſed; for th moſt ignorant are forced to ſeem, at leaſt, to pay a regard t learning, as the moſt wicked are to virtue. Such is their intri ſic worth!

Your friend Duval dined with me the other day, and complai ed moſt grievouſly, that he had not heard from you above a yea I bad him abuſe you for it himſelf; and adviſed him to it verſe, which, if he was really angry, his indignation would e able him to do. He accordingly brought me yeſterday, the i cloſed reproaches, and challenge, which he deſired me to tran mit to you. As this is his firſt Eſſay in Engliſh Poetry, the i accuracies in the rhimes, and the numbers, are very excuſabl He inſiſts, as you will find, upon being anſwered in verſe; whic I ſhould imagine, that you and *Mr Harte*, together, could brin

abou

about; as the late lady Dorchester used to say, that she and Dr. Radcliffe, together, could cure a fever. This is however sure, that it now rests upon you; and no man can say what methods Duval may take if you decline his challenge. I am sensible that you are under some disadvantages in this proffered combat. Your climate, at this time of the year especially, delights more in the wood fire, than in the poetic fire; and I conceive the Muses, if there are any at Leipsig, to be rather shivering, than singing; nay, I question whether Apollo is even known there as God of Verse, or as God of Light; perhaps a little, as God of Physic. There will be fair excuses, if your performance should fall something short; though I do not apprehend it will.

While you have been a Leipsig, which is a place of study, more than of pleasure or company, you have had all opportunities of pursuing your studies uninterruptedly; and have had, I believe, very few temptations, to the contrary. But the case will be quite different at Berlin, where the splendour and dissipation of Court, and the *beau monde*, will present themselves to you in gaudy shapes, attractive enough to all young people. Do not think now, that, like an old fellow, I am going to advise you to reject them, and shut yourself up in your closet: quite the contrary; I advise you to take your share, and enter into them with spirit and pleasure; but then I advise you, too, to allot your time so prudently, as that learning may keep pace with pleasures; there is full time in the course of the day, for both, if you do but manage that time right, and like a good economist. The whole morning, if diligent and attentively devoted to solid studies, will go a great way at the year's end; and the evenings, spent in the pleasures of good company, will go as far in teaching you a knowledge, not much less necessary than the other: I mean the knowledge of the world. Between these two necessary studies, that of Books in the morning, and that of the World in the evening, you see that you will not have one minute to wander or flattern away. Nobody ever lent themselves more than I did, when I was young, to the pleasures and dissipation of good company; I even did it too much. But then, I can assure

you, that I always found time for ſerious ſtudies; and, when I could find it no other way, I took it out of my ſleep; for I reſolved always to riſe early in the morning, however late I went to bed at night; and this reſolution I have kept ſo ſacred, that, unleſs when I have been confined to my bed by illneſs, I have not, for more than forty years, ever been in bed at nine o'clock in the morning; but commonly up before eight.

When you are at Berlin, remember to ſpeak German as often as you can, in company: for every body there will ſpeak French to you, unleſs you let them know that you can ſpeak German, which then they will chooſe to ſpeak. Adieu.

LETTER CLXXII.

London, December 20. O. S. 1748.

DEAR BOY,

I RECEIVED, laſt Saturday, by three mails which came in at once two letters from Mr Harte, and yours of the 8th, N. S.

It was I who miſtook your meaning, with regard to your German letters, and not you who expreſſed it ill. I thought it was the writing of the German character that took up ſo much of your time, and therefore I adviſed you, by the frequent writing of that character, to make it eaſy and familiar to you. But ſince it is only the propriety and purity of the German language which make your writing ſo tedious and laborious, I will tell you I ſhall not be nice upon that article; and did not expect you ſhould yet be maſter of all the idioms, delicacies, and peculiarities of that difficult language. That can only come by uſe, and pecially frequent ſpeaking; therefore when you ſhall be at Berlin, and afterwards at Turin, where you will meet many Germans, pray take all opportunities of converſing in German, in order not only to keep what you have got of that language, but likewiſe to improve and perfect yourſelf in it. As to the characters, you form them very well, and, as you yourſelf own, better than your Engliſh ones; but then let me aſk you this queſtion

ſtion; Why do you not form your Roman characters better? for I maintain, that is in every man's power to write what hand he pleaſes; and, conſequently, that he ought to write a good one. You form, particularly, your *ee* and your *EE* in zig-zag, inſtead of making them ſtraight, as thus, *ee ll*; a fault very eaſily mended. You will not, I believe, be angry with this little criticiſm, when I tell you, that, by all the accounts I have had of late, from Mr Harte and others, this is the only criticiſm that you give me occaſion to make. Mr Harte's laſt letter, of the 14th, N. S. particularly, makes me extremely happy, by aſſuring me, that, in every reſpect, you do extremely well. I am not afraid, by what I now ſay, of making you too vain; becauſe I do not think that a juſt conſciouſneſs, and an honeſt pride of doing well, can be called vanity; for vanity is either the ſilly affectation of good qualities which one has not, or the ſillier pride of what does not deſerve commendation in itſelf. By Mr Harte's account, you are got very near the goal of Greek and Latin; and therefore I cannot ſuppoſe that, as your ſenſe increaſes, your endeavours and your ſpeed will ſlacken, in finiſhing the ſmall remains of your courſe. Conſider what luſtre and *eclat* it will give you, when you return here, to be allowed to be the beſt ſcholar, of a gentleman in England; not to mention the real pleaſure and ſolid comfort which ſuch knowledge will give you throughout your whole life. Mr Harte tells me another thing, which, I own, I did not expect; it is, that when you read aloud, or repeat part of plays, you ſpeak very properly and diſtinctly. This relieves me from great uneaſineſs, which I was under upon account of your former bad enunciation. Go on, and attend moſt diligently to this important article. It is, of all the Graces, (and they are all neceſſary) the moſt neceſſary one.

Comte Pertingue, who has been here about a fortnight, far from diſavowing, confirms all that Mr Harte has ſaid to your advantage. He thinks he ſhall be at Turin much about the time of your arrival there, and pleaſes himſelf with the hopes of being uſeful to you: though, ſhould you get there before him, he ſays that Comte de Perron, with whom you are a favourite, will

take

take that care. You see, by this one instance, and in the cours of your life you will see by a million of instances, of what use good reputation is, and how swift and advantageous a harbinger it is, wherever one goes. Upon this point, too, Mr Harte does you justice, and tells me, that you are desirous of praise from the praise-worthy: this is a right and generous ambition; and, without which, I fear few people would deserve praise.

But here let me, as an old stager upon the theatre of the world, suggest one consideration to you; which is, to extend your desire of praise a little beyond the strictly praise-worthy; or else you may be apt to discover too much contempt for at least three parts in five of the world; who will never forgive it you. In the mass of mankind, I fear, there is too great a majority of fools and knaves; who, singly from their number, must to a certain degree be respected, though they are by no means respectable. And a man, who will shew every knave or fool, that he thinks him such, will engage in a most ruinous war, against numbers much superior to those that he and his allies can bring into the field. Abhor a knave, and pity a fool, in your heart; but let neither of them, unnecessarily see that you do so. Some complaisance and attention to fools is prudent, and not mean; as a silent abhorrence of individual knaves is often necessary, and not criminal.

As you will now soon part with Lord Pulteney, with whom, during your stay together at Leipsig, I suppose you have formed a connection; I imagine that you will continue it by letters, which I would advise you to do. They tell me he is good-natured, and does not want parts; which are of themselves two good reasons for keeping it up; but there is also a third reason, which, in the course of the world, is not to be despised: his father cannot live long, and will leave him an immense fortune; which, in all events, will make him of some consequence, and, if he has parts into the bargain, of very great consequence; so that his friendship may be extremely well worth your cultivating, especially as it will not cost you above one letter in one month.

I do not know whether this letter will find you at Leipsig; at least

leaſt, it is the laſt that I ſhall direct there. My next, to either ou or Mr Harte, will be directed to Berlin; but as I do not now to what houſe or ſtreet there, I ſuppoſe it will remain at he poſt-houſe till you ſend for it. Upon your arrival at Berlin ou will ſend me your particular direction; and alſo, pray be inute in your accounts of your reception there, by thoſe whom recommend you to, as well as by thoſe to whom they preſent ou. Remember too, that you are going to a polite and lite- ate Court, where the Graces will beſt introduce you.

Adieu. God bleſs you? and may you continue to deſerve my ve, as much as you now enjoy it!

P. S. Lady Cheſterfield bids me tell you, that ſhe decides entire- in your favour againſt Mr Grevenkop, and even againſt her- lf; for ſhe does not think that ſhe could, at this time, write ther ſo good a character, or ſo good German. Pray write her German letter upon that ſubject; in which you may tell her, at, like the reſt of the world, you approve of her judgment, be- uſe it is in your favour; and that you true Germans cannot al- w Danes to be competent judges of your language, &c.

LETTER CLXXIII.

London, December 30. O. S. 1748.

DEAR BOY,

I DIRECT this letter to Berlin, where, I ſuppoſe, it will either find you, or at leaſt wait but a very little time for you. I can- ot help being anxious for your ſucceſs, at this your firſt appear- nce upon the great ſtage of the world: for, though the ſpecta- rs are always candid enough to give great allowances, and to ew great indulgence to a new actor; yet, from the firſt im- reſſions which he makes upon them, they are apt to decide, in eir own minds at leaſt, whether he will ever be a good one or t: if he ſeems to underſtand what he ſays, by ſpeaking it pro- rly, if he is attentive to his part, inſtead of ſtaring negligently

about

about; and if, upon the whole, he ſeems ambitious to pleaſ they willingly paſs over little aukwardneſſes and inaccuracie which they aſcribe to a commendable modeſty in a young an unexperienced actor. They pronounce that he will be a goo one in time: and, by the encouragement which they give him make him ſo the ſooner. This, I hope, will be your caſe: yo have ſenſe enough to underſtand your part; a conſtant atten tion and ambition to excel in it with a careful obſervation o the beſt actors, will inevitably qualify you, if not for the firſt, a leaſt for conſiderable parts.

Your dreſs (as inſignificant a thing as dreſs is in itſelf) is now become an object worthy of ſome attention; for, I confeſs, I cannot help forming ſome opinion of a man's ſenſe and characte from his dreſs; and I believe moſt people do as well as myſel Any affectation whatſoever in dreſs, implies, in my mind, a flaw in the underſtanding. Moſt of our young fellows here di play ſome character or other by their dreſs; ſome affect th tremendous, and wear a great and fiercely cocked hat, an enor mous ſword, a ſhort waiſtcoat, and a black cravat: theſe I ſhoul be almoſt tempted to ſwear the peace againſt, in my own de fence, if I were not convinced that they are but meek aſſes i lion's ſkins. Others go in brown frocks, leather breeches, grea oaken cudgels in their hands, their hats uncocked, and their hai unpowdered; and imitate grooms, ſtage-coachmen, and coun try bumpkins, ſo well, in their outſides, that I do not make th leaſt doubt of their reſembling them equally in their inſides. A man of ſenſe carefully avoids any particular character in hi dreſs; he is accurately clean for his own ſake; but all the re is for other people's. He dreſſes as well, and in the ſame man ner, as the people of ſenſe and faſhion of the place where he i If he dreſſes better, as he thinks, that is, more than they, he is fop; if he dreſſes worſe, he is unpardonably negligent: but, o the two, I would rather have a young fellow too much than to little dreſſed; the exceſs on that ſide will wear off, with a litt age and reflection; but if he is negligent at twenty, he will be ſloven at forty, and ſtink at fifty years old. Dreſs yourſelf fine

when

here others are fine; and plain, where others are plain; but e care always that your clothes are well made, and fit you, otherwiſe they will give you a very aukward air. When you e once well dreſſed for the day, think no more of it after-rds; and, without any ſtiffneſs for fear of diſcompoſing that eſs, let all your motions be as eaſy and natural as if you had clothes on at all. So much for dreſs, which I maintain to be thing of conſequence in the polite world.

As to manners, good-breeding, and the graces, I have ſo often tertained you upon theſe important ſubjects, that I can add thing to what I have formerly ſaid. Your own good ſenſe will ggeſt to you the ſubſtance of them; and obſervation, experi-ce, and good company, the ſeveral modes of them. Your eat vivacity, which I hear of from many people, will be no ndrance to your pleaſing in good company; on the contrary, ll be of uſe to you, if tempered by good-breeding and ac-mpanied by the Graces. But then, I ſuppoſe your vivacity to a vivacity of parts, and not a conſtitutional reſtleſs-eſs; for the moſt diſagreeable compoſition that I know in the orld, is that of ſtrong animal ſpirits, with a cold genius. Such ellow is troubleſomely active, frivolouſly buſy, fooliſhly live-; talks much, with little meaning, and laughs more, with leſs aſon; whereas, in my opinion, a warm and lively genius, with ool conſtitution, is the perfection of human nature.

Do what you will, at Berlin, provided you do but do ſomething day long. All I deſire of you is, that you will never flattern ay one minute in idleneſs, and in doing nothing. When you e not in company, learn what either books, maſters, or Mr arte can teach you; and, when you are in company, learn, what company only can teach you) the characters and man-rs of mankind. I really aſk your pardon for giving you this vice; becauſe, if you are a rational creature, and a thinking ing, as I ſuppoſe, and verily believe you are, it muſt be unne-ſſary, and to a certain degree injurious. If I did not know by perience, that ſome men paſs their whole time in doing no-ing, I ſhould not think it poſſible for any being, ſuperior to

Monſieur

Monſieur Deſcartes' Automatons, to ſquander away, in abſolut idleneſs, one ſingle minute of that ſmall portion of time whic is allotted us in this world.

I have lately ſeen one Mr Cranmer, a very ſenſible merchant who told me he had dined with you, and ſeen you often at Leip ſig. And, yeſterday, I ſaw an old footman of mine, whom made a meſſenger; who told me that he had ſeen you laſt Au guſt. You will eaſily imagine, that I was not the leſs glad t ſee them, becauſe they had ſeen you; and I examined them bot narrowly, in their reſpective departments; the former, as t your mind, the latter as to your body. Mr Cranmer gave m great ſatisfaction, not only by what he told me of himſelf con cerning you, but by what he was commiſſioned to tell me fro Mr Maſcow. As he ſpeaks German perfectly himſelf, I aſke him how you ſpoke it; and he aſſured me, very well for th time, and that a very little more practice would make you per fectly maſter of it. The meſſenger told me, you were muc grown, and, to the beſt of his gueſs, within two inches as ta as I am; that you were plump, and looked healthy and ſtrong which was all I could expect, or hope, from the ſagacity of th perſon.

I ſend you, my dear child, (and you will not doubt) very ſin cerely, the wiſhes of the ſeaſon. May you deſerve a great num ber of happy New-years; and, if you deſerve, may you hav them! Many New-years, indeed, you may ſee, but happy one you cannot ſee without deſerving them. Theſe, virtue, honou and knowledge, alone can merit, alone can procure. *Dii tu dent annos, de te nam cætera ſumes*, was a pretty piece o poetical flattery, where it was ſaid; I hope that, in time, may be no flattery when ſaid to you. But I aſſure you, tha whenever I cannot apply the latter part of the line to you wit truth, I ſhall neither ſay, think, nor wiſh the former. Adieu!

LET

LETTER CLXXIV.

London, January 10. *O. S.* 1749.

DEAR BOY,

I HAVE received your letter of the 31ſt December, N. S. Your thanks for my preſent, as you call it, exceed the value the preſent; but the uſe, which you aſſure me that you will ake of it, is the thanks which I deſire to receive. Due attenn to the inſide of books, and due contempt for the outſide, iſ e proper relation between a man of ſenſe and his books.

Now that you are going a little more into the world, I will ke this occaſion to explain my intentions as to your future exnces, that you may know what you have to expect from me, d make your plan accordingly. I ſhall neither deny nor grudge u any money, that may be neceſſary for either your improvent or your pleaſures; I mean, the pleaſures of a rational be-g. Under the head of improvement, I mean the beſt books, d the beſt maſters, coſt what they will; I alſo mean, all the pence of lodgings, coach, dreſs, ſervants, &c. which, according the ſeveral places where you may be, ſhall be reſpectively neſſary, to enable you to keep the beſt company. Under the ad of rational pleaſures, I comprehend, Firſt, proper charities, real and compaſſionate objects of it; Secondly, proper preſts, to thoſe to whom you are obliged, or whom you deſire to lige; Thirdly, a conformity of expence to that of the compa- which you keep; as in public ſpectacles; your ſhare of little tertainments; a few piſtoles at games of mere commerce; d other incidental calls of good company. The only two arcles which I will never ſupply, are, the profuſion of low riot, d the idle laviſhneſs of negligence and lazineſs. A fool ſquanrs away, without credit or advantage to himſelf, more than a an of ſenſe ſpends with both. The latter employs his money he does his time, and never ſpends a ſhilling of the one, nor a inute of the other, but in ſomething that is either uſeful or ra-

tionally

tionally pleaſing to himſelf or others. The former buys what
ver he does not want, and does not pay for what he does wa
He cannot withſtand the charms of a toy-ſhop; ſnuff-bo
watches, heads of canes, &c. are his deſtruction. His ſerv
and tradeſmen conſpire with his own indolence, to cheat hi
and, in a very little time, he is aſtoniſhed, in the midſt of all
ridiculous ſuperfluities, to find himſelf in want of all the
comforts and neceſſaries of life. Without care and method,
largeſt fortune will not, and with them, almoſt the ſmalleſt w
ſupply all neceſſary expences. As far as you can poſſibly,
ready money for every thing you buy, and avoid bills. Pay t
money too, yourſelf, and not through the hands of any ſerva
who always either ſtipulates poundage, or requires a preſent
his good word, as they call it. Where you muſt have bills
for meat and drink, clothes, &c.) pay them regularly ev
month, and with your own hand. Never, from a miſtak
œconomy, buy a thing you do not want, becauſe it is cheap;
from a ſilly pride, becauſe it is dear. Keep an account, i
book, of all that you receive, and of all that you pay: for
man, who knows what he receives, and what he pays, ever r
out. I do not mean that you ſhould keep an account of
ſhillings and half-crowns which you may ſpend in chair-hi
operas, &c. they are unworthy of the time, and of the ink t
they would conſume; leave ſuch *minutes* to dull, penny-w
fellows; but remember, in œconomy, as well as in every ot
part of life, to have the proper attention to proper objects,
the proper contempt for little ones. A ſtrong mind ſees thi
in their true proportions; a weak one views them throug
magnifying medium; which, like the microſcope, makes an e
phant of a flea; magnifies all little objects, but cannot rece
great ones. I have known many a man paſs for a miſer, by
ving a penny, and wrangling for two-pence, who was undo
himſelf, at the ſame time, by living above his income, and
attending to eſſential articles, which were above his *por*
The ſure characteriſtic of a ſound and ſtrong mind, is, to find
every thing, thoſe certain bounds, *quos ultra citrave ne*

conſiſ

sistere rectum. These boundaries are marked out by a very
e line, which only good sense and attention can discover; it is
ch too fine for vulgar eyes. In manners, this line is good-
eeding; beyond it, is troublesome ceremony; short of it, is
becoming negligence and inattention. In morals, it divides
entatious puritanism from criminal relaxation; in religion,
perstition from impiety; and, in short, every virtue from its
ndred vice or weakness. I think you have sense enough to
cover the line: keep it always in your eye, and learn to
lk upon it; rest upon Mr Harte, and he will poize you, till
u are able to go alone. By the way, there are fewer people
o walk well upon that line, than upon the slack rope; and
erefore a good performer shines so much the more.

Your friend Comte Pertingue, who constantly inquires after
u, has written to Comte Salmour, the Governor of the Aca-
my at Turin, to prepare a room for you there, immediately
er the Ascension; and has recommended you to him, in a
nner which, I hope, you will give him no reason to repent or
ashamed of. As Comte Salmour's son, now residing at the
gue, is my particular acquaintance, I shall have regular and
thentic accounts of all that you do at Turin.

During your stay at Berlin, I expect that you should inform
urself thoroughly of the present state of the civil, military,
d ecclesiastical government of the king of Prussia's domini-
ons; particularly, of the military, which is upon a better foot-
g, in that country, than in any other in Europe. You will at-
nd at the reviews, see the troops exercised, and inquire into the
mbers of troops and companies in the respective regiments of
rse, foot, and dragoons; the numbers and titles of the com-
ssioned and non-commissioned officers in the several troops and
mpanies; and also, take care to learn the technical military
rms in the German language; for, though you are not to be
military man, yet these military matters are so frequently the
jects of conversation, that you will look very awkwardly, if
u are ignorant of them. Moreover, they are commonly the
jects of negotiation, and, as such, fall within your future pro-

fession.

ſeſſion. You muſt alſo inform yourſelf of the reformation whi the king of Pruſſia has lately made in the law; by which has both leſſened the number, and ſhortened the duration law-ſuits: a great work, and worthy of ſo great a Prince! he is indiſputably the ableſt Prince in Europe, every part of government deſerves your moſt diligent inquiry, and your m ſerious attention. It muſt be owned, that you ſet out well, a young politician, by beginning at Berlin, and then going Turin, where you will ſee the next ableſt monarch to that Pruſſia; ſo that, if you are capable of making political refle tions, thoſe two Princes will furniſh you with ſufficient matt for them.

I would have you endeavour to get acquainted with Monſie de Maupertius, who is ſo eminently diſtinguiſhed by all kinds learning and merit, that one ſhould be both ſorry and aſhame of having been even a day in the ſame place with him, and n to have ſeen him. If you ſhould have no other way of bei introduced to him, I will ſend you a letter from hence. Mo ſieur Cagnoni, at Berlin, to whom I know you are recommend is a very able man of buſineſs, thoroughly informed of eve part of Europe: and his acquaintance, if you deſerve and i prove it as you ſhould do, may be of great uſe to you.

Remember to take the beſt dancing-maſter at Berlin, mo to teach you to ſit, ſtand, and walk gracefully, than to dan finely. The Graces, the Graces; remember the Graces! Adie

LETTER CLXXV.

London January 24, O. S. 1749

DEAR BOY,

I HAVE received your letter of the 12th, N. S. in which I w ſurpriſed to find no mention of your approaching journey Berlin, which, according to the firſt plan, was to be on the 2 N. S. and upon which ſuppoſition I have, for ſome time dire ed my letters to you, and Mr Harte, at Berlin. I ſhould be g t

at yours were more minute, with regard to your motions and nſactions; and I deſire that, for the future, they may con-in accounts of what, and whom, you ſee and hear, in your ſe-ral places of reſidence; for I intereſt myſelf as much in the mpany you keep, and the pleaſures you take, as in the ſtudies u purſue; and therefore equally deſire to be informed of them . Another thing I deſire, which is, that you will acknow-dge my letters by their dates, that I may know which you do, d which you do not receive.

As you found your brain conſiderably affected by the cold, u were very prudent not to turn it to poetry in that ſituation; d not leſs judicious, in declining the borrowed aid of a ſtove, oſe fumigation, inſtead of inſpiration, would, at beſt, have duced what Mr Pope calls a *ſouterkin* of wit. I will ſhew ur letter to Duval, by way of juſtification for not anſwering challenge; and I think he muſt allow the validity of it; for frozen brain is as unfit to anſwer a challenge in poetry, as a nt ſword is for ſingle combat.

You may, if you pleaſe, and therefore I flatter myſelf that u will, profit conſideraby by your ſtay at Berlin, in the articles Manners, and uſeful knowledge. Attention to what you will and hear there, together with proper inquiries, and a little e and method in taking notes of what is moſt material, will ocure you much uſeful knowledge. Many young people are light, ſo diſſipated, and ſo incurious, that they can hardly be d to ſee what they ſee, or hear what they hear; that is, they r in ſo ſuperficial and inattentive a manner, that they might well not ſee nor hear at all. For inſtance; if they ſee a pub-building, as a College, an Hoſpital, and Arſenal, *&c.* they ent themſelves with the firſt *coup d'œil*, and neither take e time nor the trouble of informing themſelves of the mate-l parts of them; which are, the conſtitution, the rules, and order and œconomy in the inſide. You will, I hope, go ner, and make your way into the ſubſtance of things. For mple, ſhould you ſee a regiment reviewed at Berlin or Potſ-m, inſtead of contenting yourſelf with the general glitter of

the

the collective corps, and saying, *par maniere d'acquit*, that very fine; I hope you will ask, what number of troops or co panies it consists of; what number of Officers of the *Etat M jor*, and what number of *Subalternes;* how many *Bas Office* or non-commissioned Officers. as *Sergeants, Corporals, Anspes des, frey Corporals, &c.* their pay, their clothing, and whom; whether by the Colonels or Captains, or Commissar appointed for that purpose; to whom they are accountabl the method of recruiting, completing, *&c.*

The same in Civil Matters: inform yourself of the juris tion of a Court of Justice; of the rules and members, and dowments of a College, or an Academy, and not only of dimensions of the respective edifices: and let your letters to contain these informations, in proportion as you acquire the

I often reflect, with the most flattering hopes, how prou shall be of you, if you should profit, as you may, by the opp tunities which you have had, still have, and will have, of a ving at perfection; and, on the other hand, with dread of grief and shame you will give me, if you do not. May the be the case! God bless you!

LETTER CLXXVI.

London, February 7. O. S. 17

DEAR BOY,

YOU are now come to an age capable of reflection, and I h you will do, what however few people at your age do, ert it, for your own sake, in the search of truth and sound kn ledge. I will confess, (for I am not unwilling to discover secrets to you) that it is not many years since I have presu to reflect for myself. Till sixteen or seventeen I had no re tion; and for many years after that, I made no use of wh had. I adopted the notions of the books I read, or the com I kept, without examining whether they are just or not; a rather chose to run the risk of easy error, than to take the

nd trouble of inveſtigating truth. Thus, partly from lazineſs, rtly from diſſipation, and partly from the *mauvaiſe honte* of jecting faſhionable notions, I was (as I ſince found) hurried way by prejudices, inſtead of being guided by reaſon; and ietly cheriſhed error, inſtead of ſeeking for truth. But ſince have taken the trouble of reaſoning for myſelf, and have had e courage to own that I do ſo, you cannot imagine how much y notions of things are altered, and in how different a light I ow ſee them, from that in which I formerly viewed them thro' e deceitful medium of prejudice or authority. Nay, I may ſſibly ſtill retain many errors, which, from long habit, have erhaps grown into real opinions; for it is very difficult to diſtinuiſh habits, early acquired and long entertained, from the reult of our reaſon and reflection.

My firſt prejudice (for I do not mention the prejudices of boys nd women, ſuch as hobgoblins, ghoſts, dreams, ſpilling ſalt, c.) was my claſſical enthuſiaſm, which I received from the ooks I read, and the maſters who explained them to me. I as convinced there had been no common ſenſe nor common oneſty in the world for theſe laſt fifteen hundred years; but at they were totally extinguiſhed with the ancient Greek and oman governments. Homer and Virgil could have no faults, ecauſe they were ancient; Milton and Taſſo could have no erit, becauſe they were modern. And I could almoſt have id, with regard to the ancients, what Cicero, very abſurdly nd unbecomingly for a philoſopher, ſays with regard to Plato, *um quo errare malim quam cum aliis recte ſentire*. Whereas ow, without any extraordinary effort of genius, I have diſcoered, that nature was the ſame three thouſand years ago, as it at preſent; that men were but men then as well as now; at modes and cuſtoms vary often, but that human nature is lways the ſame. And I can no more ſuppoſe, that men were etter, braver or wiſer, fifteen hundred or two thouſand years go, than I can ſuppoſe that the animals or vegetables were bet-r then, than they are now. I dare aſſert too, in defiance of he favourers of the ancients, that Homer's Hero, Achilles, was

both a brute and a ſcoundrel, and conſequently an improper cha
acter for the Hero of an Epic Poem; he had ſo little regard fo
his country, that he would not act in defence of it, becauſe he ha
quarrelled with Agamemnon about a w—e; and then afterward
animated by private reſentment only, he went about killing peo
ple baſely, I will call it, becauſe he knew himſelf invulnerable
and yet, invulnerable as he was, he wore the ſtrongeſt armour i
the world; which I humbly apprehend to be a blunder; for
horſe-ſhoe clapped to his invulnerable heel would have bee
ſufficient. On the other hand, with ſubmiſſion to the favoure
of the moderns, I aſſert with Mr Dryden, that the Devil is i
truth the Hero of Milton's Poem; his plan, which he lays, pur
ſues, and at laſt executes, being the ſubject of the Poem. Fro
all which conſiderations, I impartially conclude, that the anc
ents had their excellencies and their defects, their virtues, an
their vices, juſt like the moderns; pedantry and affectation
learning decide clearly in favour of the former: vanity and ig
norance, as peremptorily, in favour of the latter. Religio
prejudices kept pace with my claſſical ones; and there was
time when I thought it impoſſible for the honeſteſt man in th
world to be ſaved, out of the pale of the Church of Englan
not conſidering that matters of opinion do not depend upon th
will; and that it is as natural, and as allowable, that anoth
man ſhould differ in opinion from me, as that I ſhould diff
from him; and that, if we are both ſincere, we are both blam
leſs; and ſhould conſequently have mutual indulgence for eac
other.

The next prejudices I adopted, were thoſe of the *beau mon*
in which, as I was determined to ſhine, I took what are co
monly called the genteel vices to be neceſſary. I had hea
them reckoned ſo, and without farther inquiry, I believed it; a
at leaſt, ſhould have been aſhamed to have denied it, for fear
expoſing myſelf to the ridicule of thoſe whom I conſidered as th
models of fine gentlemen. But I am now neither aſhame
nor afraid to aſſert, that thoſe genteel vices, as they are falſe
called, are only ſo many blemiſhes in the character of even

man of the world, and what is called a fine gentleman, and degrade him in the opinions of those very people, to whom he hopes to recommend himself by them. Nay, this prejudice often extends so far, that I have known people pretend to vices they had not, instead of carefully concealing those they had.

Use and assert your own reason; reflect, examine, and analyse every thing, in order to form a sound and mature judgment; let no ἔτος ἔφα impose upon your understanding, mislead your actions, or dictate your conversation. Be early, what, if you are not, you will, when too late, wish you had been. Consult your reason betimes; I do not say, that it will always prove an unerring guide; for human reason is not infallible; but it will prove the least erring guide that you can follow. Books and conversation may assist it; but adopt neither, blindly and implicitly: try both by that best rule, which God has given to direct us, reason. Of all the troubles do not decline, as many people do, that of thinking. The herd of mankind can hardly be said to think; their notions are almost all adoptive; and, in general, I believe it is better it should be so; as such common prejudices contribute more to order and quiet, than their own separate reasonings would do, uncultivated and unimproved as they are We have many of those useful prejudices in this country, which I should be very sorry to see removed. The good Protestant conviction, that the Pope is both Antichrist, and the Whore of Babylon, is a more effectual preservative, in this country, against popery, than all the solid and unanswerable arguments of Chillingworth.

The idle story of the Pretender's having been introduced in a warming-pan into the Queen's bed, though as destitute of all probability as of all foundation, has been much more prejudicial to the cause of Jacobitism, than all that Mr Locke and others have written to shew the unreasonableness and absurdity of the doctrines of indefeasible hereditary right, and unlimited passive obedience. And that silly, sanguine notion, which is firmly entertained here, that one Englishman can beat three Frenchmen,

encourages, and has ſometimes enabled one Engliſhman, in reality, to beat two.

A Frenchman ventures his life with alacrity *pour l'honneur du Roi:* were you to change the object, which he has been taught to have in view, and tell him that it was *pour le bien de la Patrie,* he would very probably run away. Such groſs, local prejudices prevail with the herd of mankind; and do not impoſe upon cultivated, informed, and reflecting minds: but then there are notions equally falſe, though not ſo glaringly abſurd, which are entertained by people of ſuperior, and improved underſtandings, merely for want of the neceſſary pains to investigate, the proper attention to examine, and the penetration requiſite to determine the truth. Thoſe are the prejudices which I would have you guard againſt, by a manly exertion and attention of your reaſoning faculty. To mention one inſtance, of a thouſand that I could give you.——It is a general prejudice, and has been propagated for theſe ſixteen hundred years, that Arts and Sciences cannot flouriſh under an abſolute government, and that Genius muſt neceſſarily be cramped where Freedom is reſtrained. This ſounds plauſible, but is falſe in fact. Mechanic arts, as Agriculture, Manufactures, &c. will indeed be diſcouraged, where the profits and property are, from the nature of the government, inſecure. But why the deſpotiſm of a government ſhould cramp the genius of a Mathematician, an Aſtronomer, a Poet, or an Orator, I confeſs I never could diſcover. It may indeed deprive the Poet, or the Orator, of the liberty of treating of certain ſubjects in the manner they would wiſh: but it leaves them ſubjects enough to exert genius upon, if they have it. Can an author with reaſon complain that he is cramped and ſhackled, if he is not at liberty to publiſh blaſphemy, bawdry, and ſedition? all which are equally prohibited in the freeſt governments, if they are wiſe and well regulated ones. This is the preſent general complaint of the French authors; but, indeed, chiefly of the bad ones. No wonder, ſay they, that England produces ſo many great geniuſes; people there may think as they pleaſe and publiſh what they think. Very true; but who hin-

ders them from thinking as they please? If, indeed, they think in a manner destructive of all religion, morality, or good manners, or to the disturbance of the state; an absolute government will certainly more effectually prohibit them from, or punish them for publishing such thoughts, than a free one could do. But how does that cramp the genius of an epic, dramatic, or lyric Poet? or how does it corrupt the eloquence of an Orator, in the Pulpit or at the Bar? The number of good French authors, such as Corneille, Racine, Moliere, Boileau, and La Fontaine, who seemed to dispute it with the Augustan age, flourished under the despotism of Lewis XIV; and the celebrated authors of the Augustau age did not shine, till after the fetters were riveted upon the Roman people by that cruel and worthless Emperor. The revival of letters was not owing, either, to any free government, but to the encouragement and protection of Leo X. and Francis I.; the one as absolute a Pope, and the other as despotic a Prince as ever reigned. Do not mistake, and imagine, that while I am only exposing a prejudice, I am speaking in favour of arbitrary power; which from my soul I abhor, and look upon as a gross and criminal violation of the natural rights of mankind. Adieu.

LETTER CLXXVII.

London, February 28th O. S. 1749.

DEAR BOY,

I WAS very much pleased with the account that you gave me of your reception at Berlin; but I was still better pleased with the account which Mr Harte sent me of your manner of receiving that reception; for he says you behaved yourself to those crowned heads with all the respect and modesty due to them; but, at the same time, without being any more embarrassed, than if you had been conversing with your equals. This easy respect is the perfection of good-breeding, which nothing but

ſuperior good ſenſe, or a long uſage of the world, can produce and as, in your caſe, it could not be the latter, it is a pleaſi indication to me of the former.

You will now, in the courſe of a few months, have been n bed at three of the conſiderable courts of Europe, Berlin, D den, and Vienna; ſo that I hope you will arrive at Turin to rably ſmooth, and fit for the laſt poliſh. There you may the beſt; there being no Court I know of that forms m well-bred and agreeable people. Remember, now, that g breeding, genteel carriage, addreſs, and even dreſs (to a cer degree) are become ſerious objects, and deſerve a part of y attention.

The day, if well employed, is long enough for them a One half of it is beſtowed upon your ſtudies, and your exerci will finiſh your mind and your body; the remaining part of ſpent in good company, will form your manners, and compl your character. What would I not give, to have you read Demoſthenes critically in the morning, and underſtand him bet than any body; at noon, behave yourſelf better than any per at Court; and, in the evenings, trifle more agreeably than a body in mixed companies? All this you may compaſs if y pleaſe; you have the means, you have the opportunities. E ploy them, for God's ſake, while you may, and make y that all-accompliſhed man, that I wiſh to have you. It entir depends upon theſe two years; they are the deciſive ones.

I ſend you here incloſed, a letter of recommendation to M ſieur Capello, at Venice, which you will deliver him imm diately upon your arrival, accompanying it with compliment for me to him, and Madame; both whom you have ſeen he He will, I am ſure, be both very civil and very uſeful to y there, as he will alſo be afterwards at Rome, where he is a pointed to go Embaſſador. By the way, wherever you are, would adviſe you to frequent, as much as you can, the Venet Miniſters; who are always better informed of the Courts th reſide at, than any other Miniſter: the ſtrict and regular a

ounts, which they are obliged to give to their own government, aking them very diligent and inquiſitive.

You will ſtay at Venice as long as the Carnival laſts: for tho' am impatient to have you at Turin, yet I would wiſh you to ſee thoroughly all that is to be ſeen at ſo ſingular a place as enice, and at ſo ſhewiſh a time as the Carnival. You will ake alſo particular care to view all thoſe meetings of the Go- ernment, which ſtrangers are allowed to ſee; as the Aſſembly the Senate, &c. and likewiſe to inform yourſelf of that pecu- ar and intricate form of government. There are books that ve an account of it, among which, the beſt is Amelot de la ouſſaye: this I would adviſe you to read previouſly; it will t only give you a general notion of that conſtitution, but alſo rniſh you with materials for proper queſtions and oral informa- ons upon the place, which are always the beſt. There are kewiſe many very valuable remains, in ſculpture and paintings the beſt maſters, which deſerve your attention.

I ſuppoſe you will be at Vienna as ſoon as this letter will get ither; and I ſuppoſe, too, that I muſt not direct above one ore to you there. After which, my next ſhall be directed to u at Venice, the only place where a letter will be likely to nd you, till you are at Turin; but you may, and I deſire that ou will write to me, from the ſeveral places in your way, from hence the poſt goes.

I will ſend you ſome other letters, for Venice, to Vienna, or your Banker at Venice; to whom you will, upon your arrival ere, ſend for them: for I will take care to have you ſo recom- ded from place to place, that you ſhall not run through them, moſt of your country men do, without the advantage of ſeeing knowing what beſt deſerves to be ſeen and known: I mean e Men and the Manners.

God bleſs you, and make you anſwer my wiſhes: I will not , my hopes! Adieu.

LET-

LETTER CLXXVIII.

DEAR BOY,

I DIRECT this letter to your Banker at Venice, the fu place for you to meet with it, though I ſuppoſe it will there ſome time before you; for, as your intermediate ſtay where elſe will be but ſhort, and as the poſt from hence, in ſeaſon of eaſterly winds, is uncertain, I direct no more letter Vienna; where I hope both you and Mr Harte will have re ved the two letters which I ſent you reſpectively; with a ter of recommendation to Monſieur Capello at Venice, wh was incloſed in mine to you. I will ſuppoſe too, that the land poſt, on your ſide of the water, has not done you juſti for I received but one ſingle letter from you, and one from Harte, during your whole ſtay at Berlin; from whence I hop for, and expected very particular accounts.

I perſuade myſelf, that the time you ſtay at Venice will properly employed, in ſeeing all that is to be ſeen at that ext ordinary place; and in converſing with people who can info you, not of the raree-ſhews of the town, but of the conſtitution the government; for which purpoſe, I ſend you the inclo letters of recommendation from Sir James Gray, the Kin Reſident at Venice; but who is now in England. Theſe, w mine to Monſieur Capello, will carry you, if you will go, i all the beſt company at Venice.

But the important point, and the important place, is Tur for there I propoſe your ſtaying a conſiderable time, to pur your ſtudies, learn your exerciſes, and form your manners. own, I am not without my anxiety for the conſequences of y ſtay there, which muſt be either very good or very bad. you it will be entirely a new ſcene. Wherever you have hith to been, you have converſed, chiefly, with people wiſer and creeter than yourſelf; and have been equally out of the way bad advice or bad example; but in the Academy at Turin, y will probably meet with both, conſidering the variety of yo

ows about your own age; among whom it is to be expected
t ſome will be diſſipated and idle, others vicious and profli-
e. I will believe, till the contrary appears, that you have
acity enough to diſtinguiſh the good from the bad characters;
d both ſenſe and virtue enough to ſhun the latter, and con-
t yourſelf with the former: but, however, for greater ſecurity
d for your ſake alone, I muſt acquaint you, that I have ſent
itive orders to Mr Harte, to carry you off, inſtantly, to a place
ich I have named to him, upon the very firſt ſymptom, which
ſhall diſcover in you of Drinking, Gaming, Idleneſs, or Diſ-
edience to his orders; ſo that, whether Mr Harte informs me
not, of the particulars, I ſhall be able to judge of your con-
ct in general, by the time of your ſtay at Turin. If it is ſhort,
hould know why; and I promiſe you, that you ſhall ſoon find
at I do; but if Mr Harte lets you continue there, as long as I
epoſe you ſhould, I ſhall then be convinced, that you make the
oper uſe of your time: which is the only thing I have to aſk
you. One year is the moſt that I propoſe you ſhould ſtay at
rin; and that year, if you employ it well, perfects you. One
r more of your late application, with Mr Harte, will com-
te your caſſical ſtudies. You will be likewiſe maſter of your
erciſes in that time; and will have formed yourſelf ſo well at
t Court, as to be fit to appear advantageouſly at any other.
eſe will be the happy effects of your year's ſtay at Turin, if
u behave, and apply yourſelf there as you have done at Leip-
; but if either ill advice, or ill example, affect and ſeduce
u, you are ruined for ever. I look upon that year as your de-
ive year of probation; go through it well, and you will be all
compliſhed, and fixed in my tendereſt affection for ever: but
ould the contagion of vice or idleneſs lay hold of you there,
ur character, your fortune, my hopes, and conſequently my fa-
ur, are all blaſted, and you are undone. The more I love you
w, from the good opinion that I have of you, the greater will
my indignation, if I ſhould have reaſon to change it. Hi-
erto you have had every poſſible proof of my affection, be-
uſe you have deſerved it: but when you ceaſe to deſerve it,

you

you may expect every poſſible mark of my reſentment. leave nothing doubtful, upon this important point, I will you fairly beforehand, by what rule I ſhall judge of your cond ——By Mr Harte's accounts. He will not, I am ſure, nay will ſay more, he cannot be in the wrong with regard to y He can have no other view but your good; and you will, I ſure allow, that he muſt be a better judge of it than you c poſſibly be, at your age. While he is ſatisfied, I ſhall be ſo t but whenever he is diſſatisfied with you, I ſhall be much m ſo. If he complains, you muſt be guilty; and I ſhall not h the leaſt regard for any thing that you may allege in your d defence.

I will now tell you what I expect and inſiſt upon from you Turin: Firſt, That you purſue your claſſical and other ſtudi every morning, with Mr Harte, as long, and in whatever man Mr Harte ſhall be pleaſed to require: Secondly, That y learn, uninterruptedly, your exerciſes, of riding, dancing, a fencing; Thirdly, That you make yourſelf maſter of the Ital language: and, laſtly, that you paſs your evenings in the b company. I alſo require a ſtrict conformity to the hours a rules of the Academy. If you will but finiſh your year in t manner at Turin, I have nothing further to aſk of you; an will give you every thing that you can aſk of me: you ſhall a that be entirely your own maſter; I ſhall think you ſafe; ſh lay aſide all authority over you; and friendſhip ſhall be our m tual and only tie. Weigh this, I beg of you, deliberately, your own mind; and conſider, whether the application, and t degree of reſtraint, which I require but one year more, will be amply repaid by all the advantages, and the perfect liber which you will receive at the end of it. Your own good ſe will, I am ſure, not allow you to heſitate one moment in y choice. God bleſs you! Adieu.

P. S. Sir James Gray's letters not being yet ſent me, a thought they would, I ſhall incloſe them in my next, which believe, will get to Venice as ſoon as you.

LE

LETTER CLXXIX.

London, April 12th, O. S. 1749.

DEAR BOY,

RECEIVED, by the last mail, a letter from Mr Harte, dated Prague, April the 1st, N. S.; for which I desire you will re- him my thanks, and assure him, that I extremely approve of at he has done, and proposes eventually to do, in your way to in. Who would have thought you were old enough to have n so well acquainted with the Heroes of the *Bellum Tricen-e*, as to be looking out for their great grandsons in Bohemia, h that affection with which, I am informed, you seek for the llsteins, the Kinskis, &c. As I cannot ascribe it to your age, ust to your consummate knowledge of History, that makes ry country, and every century, at it were your own. e- sly; I am told, that you are both very strong and very cor- in History; of which I am extremely glad. This is useful wledge.

Compte du Perron, and Compte Lascaris, are arrived here, the ner gave me a letter from Sir Charles Williams, the latter ught me your orders. They are very pretty men, and have h Knowledge and Manners; which, though they always ht, seldom do go together. I examined them, particularly npte Lascaris, concerning you; their report is a very favour- one, especially on the side of Knowledge: the quickness of ception, which they allow you, I can easily credit; but the ation, which they add to it, pleases me the more, as I own, pected it less. Go on in the pursuit and the increase of owledge; nay, I am sure you will, for you now know too h to stop; and, if Mr Harte would let you be idle, I am con- ed that you would not. But now that you have left Leip- and are entered into the great world, remember there is her object that must keep pace with, and accompany Know- e; I mean, Manners, Politeness, and the Graces; in which Sir Charles

Williams, though very much your friend, owns you are very ficient; The manners of Leipſig muſt be ſhook off; and in reſpect you muſt put on the new man. No ſcrambling at meals, as at a German ordinary; no aukward overturns glaſſes, plates, and ſalt-cellers: no horſe-play. On the trary, a gentleneſs of manners, a graceful carriage, and an inſinuating addreſs, muſt take their place. I repeat, and ſhall ver ceaſe repeating to you, *the Graces, the Graces.*

I deſire that, as ſoon as ever you get to Turin, you will a yourſelf diligently to the Italian language; that, fore you leave that place, you may know it well enough t able to ſpeak tolerably when you get to Rome; where you ſoon make yourſelf perfectly maſter of Italian, from the neceſſity you will be under of ſpeaking it. In the mean tim inſiſt upon your not neglecting, much leſs forgetting, the man you already know; which you may not only continue improve, by ſpeaking it conſtantly to your Saxon boy, and often as you can, to the ſeveral Germans you will meet in travels. You remember, no doubt, that you muſt never to me from Turin, but in the German language and cha

I ſend you the incloſed letter of recommendation to Mr S the King's Conſul at Venice; who can, and I dare ſay w more uſeful to you there than any body. Pray make your and behave your beſt, to Monſieur and Madame Capello; will be of great uſe to you at Rome. Adieu. Yours, tend

LETTER CLXXX.

London, April 19th, O. S. 17

DEAR BOY,

THIS letter will, I believe, ſtill find you at Venice, in a diſſipation of Maſquerades, Ridottos, Operas, &c.; Wi my heart; they are decent evening amuſements, and ver perly ſucceed that ſerious application to which I am ſur devote your mornings. There are liberal and illiberal

res, as well as liberal and illiberal arts. There are ſome
eaſures, that degrade a gentleman as much as ſome trades
uld do. Sottiſh drinking, indiſcriminate gluttony, driving
aches, ruſting ſports, ſuch as fox-chaſes, horſe-racers, *&c.* are,
my opinion, infinitely below the honeſt and induſtrious pro-
ſions of a tailor, and a ſhoemaker, which are ſaid to *deroger:*
As you are now in a muſical country, where ſinging fiddling
d piping, are not only the common topics of converſation, but
moſt the principal objects of attention, I cannot help caution-
g you againſt giving into thoſe (I will call them illiberal)
eaſures, (though muſic is commonly reckoned one of the libe-
l arts) to the degree that moſt of your countrymen do, when
y travel in Italy. If you love muſic, hear it, go to operas,
ncerts, and pay fiddlers to play to you; but I inſiſt upon your
ither piping nor fiddling yourſelf. It puts a gentleman in a
y frivolous, contemptible light; brings him into a great deal
bad company; and takes up a great deal of time, which
ght be much better employed. Few things would mortify
more, than to ſee you bearing a part in a concert, with a
dle under your chin, or a pipe in your mouth.

I have had a great deal of converſation with Comte du Per-
n, and Comte Laſcaris, upon your ſubject: and I will tell you
y truly, what Comte du Perron (who is, in my opinion, a
y pretty man) ſaid of you. *Il a de l'eſprit, un ſcavoir peu*
mun a ſon age, une grande vivacite, et quand il aura pris
manieres il ſera parfait; car il faut avouer qu'il ſent en-
e le college; mais cela viendra. I was very glad to hear,
m one whom I think ſo good a judge, that you wanted no-
ng but *des manieres;* which I am convinced you will now
n acquire, in the company which henceforwards you are
ly to keep. But I muſt add too, that if you ſhould not ac-
re them, all the reſt will be of very little uſe to you. By
nieres, I do not mean bare common civility; every body
ſt have that, who would not be kicked out of company;
I mean engaging, inſinuating, ſhining manners; a diſtin-

guiſhed politeneſs, an almoſt irreſiſtible addreſs; a ſuperio gracefulneſs in all you ſay or do. It is this alone can give a your other talents their full luſtre and value; and conſequentl it is this which ſhould now be the principal object of your atte tion. Obſerve minutely wherever you go, the allowed an eſtabliſhed models of good-breeding, and form yourſelf upo them. Whatever pleaſes you moſt, in others, will infallibl pleaſe others in you. I have often repeated this to you; now your time of putting it in practice.

Pray make my compliments to Mr Harte; and tell him have received his letter from Vienna, of the 16th, N. S. but th I ſhall not trouble him with an anſwer to it, till I have receiv the other letter, which he promiſes me, upon the ſubject of o of my laſt, I long to hear from him, after your ſettlement Turin; the months that you are to paſs there, will be very d ciſive ones for you. The exerciſes of the Academy, and t manner of Courts, muſt be attended to, and acquired, and, the ſame time, your other ſtudies continued. I am ſure you w not paſs, nor deſire, one ſingle idle hour there; for I do n foreſee that you can, in any part of your life, put out ſix mont to greater intereſt, than thoſe next ſix at Turin.

We will talk hereafter about your ſtay at Rome, and in oth parts of Italy. This only I will now recommend to; which to extract the ſpirit of every place you go to. In thoſe plac which are only diſtiuguiſhed by claſſical fame, and valuable r mains of antiquity, have your Claſſics in your hand and in yo head: compare the ancient geography, and deſcriptions, w the modern; and never fail to take notes. Rome will furn you with buſineſs enough of that ſort; but then it furniſhes y with many other objects, well deſerving your attention; ſu as deep eccleſiaſtical craft and policy. Adieu.

LETTER CLXXXI.

London, April 27th, O. S. 1749.

DEAR BOY,

I HAVE received your letter from Vienna, of the 19th, N. S. which gives me great uneaſineſs, upon Mr Harte's account. You and I have reaſon to intereſt ourſelves very particularly in every thing that relates to him. I am glad, however, that no bone is broken or diſlocated; which being the caſe, I hope he will have been able to purſue his journey to Venice: in that ſuppoſition I direct this letter to you at Turin; where it will either find, or at leaſt not wait very long for you; as I calculate that you will be there by the end of next month, N. S. I hope you reflect how much you have to do there, and that you are determined to employ every moment of your time accordingly. You have your claſſical and ſeverer ſtudies to continue with Mr Harte; you have your exerciſes to learn; the turn and manners of a Court to acquire; reſerving always ſome time for the decent amuſements and pleaſures of a gentleman. You ſee that I am never againſt pleaſures; I loved them myſelf, when I was of your age; and it is as reaſonable that you ſhould love them now. But I inſiſt upon it, that pleaſures are very compatible with both buſineſs and ſtudies, and have a much better reliſh from the mixture. The man who cannot join buſineſs and pleaſure, is either a formal coxcomb in the one, or a ſenſual beaſt in the other. Your evenings I therefore allot for company, aſſemblies, balls, and ſuch ſort of amuſements; as I look upon thoſe to be the beſt ſchools for the manners of a gentleman; which nothing can give but uſe, obſervation, and experience. You have, beſides, Italian to learn, to which I deſire you will diligently apply; for though French is, I believe, the language of the Court at Turin, yet Italian will be very neceſſary for you at Rome, and in other parts of Italy; and if you are well grounded in it while you are at Turin, (as you eaſily may, for it

is a very eaſy language) your ſubſequent ſtay at Rome wi
make you perfect in it. I would alſo have you acquire a gen
ral notion of Fortification; I mean ſo far as not to be ignoran
of the terms, which you will often hear mentioned in company
ſuch as *Ravelin*, *Baſtion*, *Glacis*, *Contreſcarpe*, &c. In order t
this, I do not propoſe that you ſhould make a ſtudy of Fortific
tion, as if you were to be an Engineer: but a very eaſy way
knowing as much as you need know of them, will be to viſit o
ten the fortifications of Turin, in company with ſome old Offic
or Engineer, who will ſhew, and explain to you the ſeveral wor
themſelves; by which means you will get a clearer notion of the
than if you were to ſee them only upon paper for ſeven years t
gether. Go to originals whenever you can, and truſt to copies a
deſcriptions as little as poſſible. At your idle hours while you a
at Turin, pray read the Hiſtory of the Houſe of Savoy, whi
has produced a great many very great men. The late Kin
Victor Amadee, was undoubtedly one, and the preſent King
in my opinion, another. In general, I believe that little Princ
are more likely to be great men, than thoſe whoſe more exte
ſive dominions, and ſuperior ſtrength, flatter them with a fe
rity; which commonly produces negligence and indolence.
little Prince, in the neighbourhood of great ones, muſt be ale
and look out ſharp, if he would ſecure his own dominions: mu
more ſtill, if he would enlarge them. He muſt watch for c
junctures, or endeavour to make them. No Princes have e
poſſeſſed this art better than thoſe of the Houſe of Savoy; w
have enlarged their dominions prodigiouſly within a century,
profiting of conjunctures.

I ſend you here encloſed, a letter from Comte Laſcaris, w
is a warm friend of yours: I deſire that you will anſwer it v
ſoon, and very cordially; and remember to make your com
ments in it to Comte du Perron. A young man ſhould never
wanting in theſe attentions: they coſt little, and bring in a gr
deal, by getting you people's good word and affection. T
gain the heart, to which I have always adviſed you to a

you

ourſelf particularly; it guides ten thouſand for one that rea-
n influences.

I cannot end this letter, or (I believe) any other, without re-
eating my recommendation of *the Graces*. They are to be
et with at Turin; for God's ſake, ſacrifice to them, and they
ill be propitious. People miſtake groſly, to imagine that the
aſt aukwardneſs, in either matter or manner, mind or body,
an indifferent thing, and not worthy of attention. It may
oſſibly be a weakneſs in me (but in ſhort we are all ſo made):
confeſs to you fairly, that when you ſhall come home, and that
firſt ſee you, if I find you ungraceful in your addreſs, and
ukward in your perſon and dreſs, it will be impoſſible for me
o love you half ſo well as I ſhould otherwiſe do, let your in-
inſic merit and knowledge be ever ſo great. If that would
e your caſe with me, as it really would, judge how much
orſe it might be with others, who have not the ſame affection
nd partiality for you, and to whoſe hearts you muſt make your
wn way.

Remember to write to me conſtantly, while you are in Italy,
a the German language and character, till you can write to
e in Italian; which will not be till you have been ſome time
t Rome.

Adieu, my dear boy: may you turn out, what Mr Harte and
wiſh you! I muſt add, that, if you do not, it will be both
your own fault, and your own misfortune.

LETTER CLXXXII.

London, May 28th O. S. 1749.

DEAR BOY,

THIS letter will, I hope, find you ſettled to your ſerious ſtu-
dies, and your neceſſary exerciſes at Turin, after the hurry
nd diſſipation of the Carnival at Venice. I mean that your
ay at Turin ſhould, and I flatter myſelf that it will, be an uſe-

ful and ornamental period of your education; but at the same time I must tell you, that all my affection for you has never yet given me so much anxiety, as that which I now feel. While you are in danger, I shall be in fear; and you are in danger at Turin. Mr Harte will, by his care, arm you as well as he can against it; but your own good sense and resolution can alone make you invulnerable. I am informed, there are now many English at the Academy at Turin; and I fear, those are just so many dangers for you to encounter. Who they are, I do not know; but I well know the general ill-conduct, the indecent behaviour, and the illiberal views, of my young countrymen abroad; especially wherever they are in numbers together. Ill example is of itself dangerous enough; but those who give it seldom stop there: they add their infamous exhortations and invitations; and, if these fail, they have recourse to ridicule; which is harder for one of your age and inexperience to withstand, than either of the former. Be upon your guard, therefore, against these batteries, which will all be played upon you. You are not sent abroad to converse with your own countrymen: among them, in general, you will get little knowledge, no languages, and, I am sure, no manners. I desire that you will form no connections nor (what they impudently call) friendships, with these people, which are, in truth, only combinations and conspiracies against good morals and good manners. There is commonly, in young people, a facility that makes them unwilling to refuse any thing that is asked of them; a *mauvaise honte*, that makes them ashamed to refuse; and, at the same time, an ambition of pleasing and shining in the company they keep: these several causes produces the best effect in good company, but the very worst if bad. If people had no vices but their own, few would have so many as they have. For my own part, I would sooner wear other people's clothes than their vices; and they would sit upon me just as well. I hope you will have none; but if ever you have, I beg, at least, they may be all your own. Vices of adoption are, of all others, the most disgraceful and unpardonable. There are degrees in vices, as well as in virtues; and

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must do my countrymen the justice to say, they generally take their vices in the lowest degree. Their gallantry is the infamous mean debauchery of stews, justly attended and rewarded by the loss of their health, as well as their character. Their pleasures of the table end in beastly drunkenness, low riot, broken windows, and very often (as they well deserve) broken bones. They game, for the sake of the vice, not of the amusement; and therefore carry it to excess; undo, or are undone by their companions. By such conduct, and in such company abroad, they come home, the unimproved, illiberal, and ungentleman like creatures, that one daily sees them; that is, in the park, and in the streets, for one never meets them in good company; where they have neither manners to present themselves, nor merit to be received. But, with the manners of footmen and grooms, they assume their dress too; for you must have observed them in the streets here, in dirty blue frocks, with oaken sticks in their hands, and their hair greasy and unpowdered, tucked up under their hats of an enormous size. Thus finished and adorned by their travels, they become the disturbers of play-houses; they break the windows, and commonly the landlords, of the taverns where they drink; and are at once the support, the terror, and the victims, of the bawdy-houses they frequent. These poor mistaken people think they shine, and so they do indeed; but it is as putrefaction shines, in the dark.

I am not now preaching to you like an old fellow, upon either religious or moral texts, I am persuaded you do not want the best instructions of that kind: but I am advising you as a friend, as a man of the world, as one who would not have you old while you are young, but would have you take all the pleasures that reason points out, and that decency warrants. I will therefore suppose, for arguments sake (for upon no other account can it be supposed) that all the vices above mentioned were perfectly innocent in themselves; they would still degrade, vilify, and sink those who practised them; would obstruct their rising in the world, by debasing their characters; and give them a low turn

of mind and manners, abſolutely inconſiſtent with their making any figure in upper life, and great buſineſs.

What I have now ſaid, together with your own good ſenſe, is I hope, ſufficient to arm you againſt the ſeduction, the invitations, or the profligate exhortations (for I cannot call them temptations) of thoſe unfortunate young people. On the other hand, when they would engage you in theſe ſchemes, content yourſelf with a decent but ſteady refuſal; avoid controverſy upon ſuch plain points. You are too young to convert them; and, I truſt, too wiſe to be converted by them. Shun them, not only in reality, but even in appearance, if you would be well received in good company; for people will always be ſhy of receiving a man who comes from a place where the plague rages, let him look ever ſo healthy. There are ſome expreſſions, both in French and Engliſh, and ſome characters, both in thoſe two and in other countries, which have, I dare ſay, miſled many young men to their ruin. *Une honnete debauche, une jolie debauche; an agreeable rake, a man of pleaſure.* Do not think that this means debauchery and profligacy: nothing like it. It means, at moſt, the accidental and unfrequent irregularities of youth and vivacity, in oppoſition to dullneſs, formality, and want of ſpirit. A *commerce gallant*, inſenſibly formed with a woman of faſhion; a glaſs of wine or two too much unwarily taken, in the warmth and joy of good company; or ſome innocent frolic, by which nobody is injured: are the utmoſt bounds of that life of pleaſure, which a man of ſenſe and decency, who has a regard for his character, will allow himſelf, or be allowed by others. Thoſe who tranſgreſs them in the hopes of ſhining miſs their aim, and become infamous, or at leaſt contemptible.

The length or ſhortneſs of your ſtay at Turin will ſufficiently inform me (even though Mr Harte ſhould not) of your conduct there; for, as I have told you before, Mr Harte has the ſtricteſt orders to carry you away immediately from thence, upon the firſt and leaſt ſymptom of infection that he diſcovers about you; and I know him to be too conſcientiouſly ſcrupulous, and too much your friend and mine, not to execute them exactly.

Moreover

Moreover, I will inform you, that I ſhall have conſtant accounts of your behaviour, from Comte Salmour, the Governor of the Academy; whoſe ſon is now here, and my particular friend. I have, alſo, other good channels of intelligence, of which I do not apprize you. But, ſuppoſing that all turns out well at Turin, yet, as I propoſe your being at Rome, for the Jubilee at Chriſtmas, I deſire that you will apply yourſelf diligently to your exerciſes of dancing, fencing, and riding, at the Academy; as well for the ſake of your health and growth, as to faſhion and ſupple you. You muſt not neglect your dreſs, neither, but take care to be *bien mis*. Pray ſend for the beſt operator for the teeth, at Turin, where I ſuppoſe there is ſome famous one; and let him put yours in perfect order; and then take care to keep them ſo, afterwards, yourſelf. You had very good teeth, and I hope they are ſo ſtill: but even thoſe who have bad ones, ſhould keep them clean; for a dirty mouth is, in my mind, ill manners. In ſhort, neglect nothing that can poſſibly pleaſe. A thouſand trifling little things, which nobody can deſcribe, but which every body feels, conſpire to form that *whole* of pleaſing; as the ſeveral pieces of a Moſaic work, though ſeparately of little beauty or value, when properly joined, form thoſe beautiful figures which pleaſe every body. A look, a geſture, an attitude, a tone of voice, all bear their parts in the great work of pleaſing. The art of pleaſing is more particularly neceſſary in your intended profeſſion, than perhaps in any other; it is, in truth, the firſt half of your buſineſs; for if you do not pleaſe the Court you are ſent to, you will be of very little uſe to the Court you are ſent from. Pleaſe the eyes and the ears, they will introduce you to the heart; and, nine times in ten, the heart governs the underſtanding.

Make your court particularly, and ſhew diſtinguiſhed attentions, to ſuch men and women as are beſt at Court, higheſt in the faſhion, and in the opinion of the public; ſpeak advantageouſly of them behind their backs, in companies who you have reaſon to believe will tell them again. Expreſs your admiration for the many great men that the Houſe of Savoy has produced:

obſerve, that nature, inſtead of being exhauſted by theſe e forts, ſeems to have redoubled them, in the perſons of the pre ſent King, and the Duke of Savoy; wonder, at this rate, whe it will end; and conclude that it muſt end in the governme of all Europe. Say this, likewiſe, where it will probably be re peated; but ſay it unaffectedly, and the laſt eſpecially, with kind of *enjouement*. Theſe little arts are very allowable, a muſt be made uſe of in the courſe of the world; they are ple ſing to one party, uſeful to the other, and injurious to nobody.

What I have ſaid with regard to my countrymen in gener does not extend to them all without exception; there are ſom who have both merit and manners. Your friend, Mr Stevens, among the latter: and I approve of your connection with hi You may happen to meet with ſome others, whoſe friendſh may be of great uſe to you hereafter, either from their ſuperi talents, or their rank and fortune; cultivate them: but then deſire that Mr Harte may be the judge of thoſe perſons.

Adieu, my dear child! Conſider ſeriouſly the importan of the two next years, to your character, your figure, and yo fortune.

LETTER CLXXXIII.

London, May 22d, O. S. 1749.

DEAR BOY,

I RECOMMENDED to you, in my laſt, an innocent piece art; that of flattering people behind their backs, in preſen of thoſe, who, to make their own court, much more than your ſake, will not fail to repeat, and even amplify the pr to the party concerned. This is, of all flattery, the moſt pl ſing, and conſequently the moſt effectual. There are other, a many other inoffenſive arts of this kind, which are neceſſary the courſe of the world, and which he who practiſes the e lieſt, will pleaſe the moſt, and riſe the ſooneſt. The ſpirits a vivacity of youth are apt to neglect them as uſeleſs, or rej

them as troubleſome. But ſubſequent knowledge and experience of the world remind us of their importance, commonly when it is too late. The principal of theſe things, is the maſtery of one's tempers and that coolneſs of mind and ſerenity of countenance, which hinders us from diſcovering, by words, actions, or even looks, thoſe paſſions or ſentiments, by which we are inwardly moved or agitated; and the diſcovery of which, gives cooler and abler people ſuch infinite advantages over us, not only in great buſineſs, but in all the moſt common occurrences of life. A man who does not poſſeſs himſelf enough to hear diſagreeable things, without viſible marks of anger and change of countenance, or agreeable ones without ſudden burſts of joy and expanſion of countenance, is at the mercy of every artful knave or pert coxcomb; the former will provoke or pleaſe you by deſign, to catch unguarded words or looks; by which he will eaſily decypher the ſecrets of your heart, of which you ſhould keep the key yourſelf, and truſt it with no man living. The latter will, by his abſurdity, and without intending it, produce the ſame diſcoveries, of which other people will avail themſelves. You will ſay, poſſibly, that this coolneſs muſt be conſtitutional, and conſequently, does not depend upon the will: and I will allow that conſtitution has ſome power over us; but I will maintain, too, that people very often, to excuſe themſelves, very unjuſtly accuſe their conſtitutions. Care and reflection, if properly uſed, will get the better; and a man may as ſurely get a habit of letting his reaſon prevail over his conſtitution, as of letting, as moſt people do, the latter prevail over the former. If you find yourſelf ſubject to ſudden ſtarts of paſſion, or madneſs, (for I ſee no difference between them, but in their duration) reſolve within yourſelf, at leaſt never to ſpeak one word, while you feel that emotion within you. Determine too, to keep your countenance as unmoved and unembarraſſed as poſſible; which ſteadineſs you may get a habit of, by conſtant attention. I ſhould deſire nothing better, in any negociation, than to have to do with one of theſe men of warm, quick paſſions; which I would take care to ſet in motion. By artful provocations, I

would extort raſh and unguarded expreſſions; and, by hinting at all the ſeveral things that I could ſuſpect, infallibly diſcover the true one, by the alteration it occaſioned in the countenance of the perſon. *Volto ſciolto con penſieri ſtretti* is a moſt uſeful maxim in buſineſs. It is ſo neceſſary at ſome games, ſuch as *Bertan*, *Quinze* &c. that a man who had not the command of his temper and countenance, would infallibly be undone by thoſe who had, even though they played fair. Whereas, in buſineſs you always play with ſharpers; to whom, at leaſt, you ſhould give no fair advantages. It may be objected, that I am now recommending diſſimulation to you; I both own and juſtify it. It has been long ſaid, *Qui neſcit diſſimulare neſcit regnare:* I go ſtill farther, and ſay, that without ſome diſſimulation, no buſineſs can be carried on at all. It is *ſimulation* that is falſe, mean and criminal: that is the cunning which Lord Bacon calls crooked or left-handed wiſdom, and which is never made uſe of but by thoſe who have not true wiſdom. And the ſame great man ſays, that diſſimulation is only to hide our own cards; whereas ſimulation is put on in order to look into other people's. Lord Bolingbroke, in his, "Idea of a Patriot King," which he has lately publiſhed, and which I will ſend you by the firſt opportunity, ſays very juſtly, that ſimulation is a *ſtiletto*; not only an unjuſt, but an unlawful weapon, and the uſe of it very rarely to be excuſed, never juſtified. Whereas diſſimulation is a ſhield, as ſecrecy is armour; and it is no more poſſible to preſerve ſecrecy in buſineſs, without ſome degree of diſſimulation, than it is to ſucceed in buſineſs without ſecrecy. He goes on, and ſays, that thoſe two arts, of diſſimulation, and ſecrecy, are like the alloy mingled with pure ore: a little is neceſſary, and will not debaſe the coin below its proper ſtandard: but if more than that little be employed (that is, ſimulation and cunning) the coin loſes its currency, and the coiner his credit.

Make yourſelf abſolute maſter, therefore, of your temper and your countenance, ſo far, at leaſt, as that no viſible change do appear in either, whatever you may feel inwardly. This may be difficult, but it is by no means impoſſible; and as a man of

ſenſe

ſenſe never attempts impoſſibilities, on one hand, on the other, he is never diſcouraged by difficulties: on the contrary, he redoubles his induſtry and his diligence, he perſeveres, and infallibly prevails at laſt. In any point, which prudence bids you purſue, and which a manifeſt utility attends, let difficulties only animate your induſtry, not deter you from the purſuit. If one way has failed, try another; be active, perſevere, and you will conquer. Some people are to be reaſoned, ſome flattered, ſome intimidated, and ſome teazed into a thing; but, in general, all are to be brought into it at laſt, if ſkilfully applied to, properly managed, and indefatigably attacked in their ſeveral weak places. The time ſhould likewiſe be judiciouſly choſen; every man has his *mollia tempora*, but that is far from being all day long; and you would chooſe your time very ill, if you applied to a man about one buſineſs, when his head was full of another, or when his heart was full of grief, anger, or any other diſagreeable ſentiment.

In order to judge of the inſide of others, ſtudy your own; for men in general are very much alike; and though one has one prevailing paſſion, and another has another, yet their operations are much the ſame; and whatever engages or diſguſts, pleaſes or offends you, in others, will, *mutatis mutandis*, engage, diſguſt, pleaſe, or offend others, in you. Obſerve, with the utmoſt attention, all the operations of your own mind, the nature of your paſſions, and the various motives that determine your will; and you may, in a great degree, know all mankind. For inſtance; do you find yourſelf hurt and mortified when another makes you feel his ſuperiority, and your own inferiority, in knowledge, parts, rank, or fortune? you will certainly take great care not to make a perſon whoſe good will, good word, intereſt, eſteem, or friendſhip, you would gain, feel that ſuperiority in you, in caſe you have it. If diſagreeable inſinuations, ſly ſneers, or repeated contradictions, teaze and irritate you, would you uſe them where you wiſh to engage and pleaſe? Surely not; and I hope you wiſh to engage and pleaſe, almoſt univerſally. The temptation of ſaying a ſmart and witty thing, or *bon mot*;

and

and the malicious applauſe with which it is commonly received has made people who can ſay them, and ſtill oftener people who think they can, but cannot, and yet try, more enemies, and implacable ones too, than any one other thing that I know of. When ſuch things then, ſhall happen to be ſaid at your expence (as ſometimes they certainly will) reflect ſeriouſly upon the ſentiments of uneaſineſs, anger, and reſentment, which they excite in you; and conſider whether it can be prudent, by the ſame means, to excite the ſame ſentiments in others against you. It is a decided folly, to loſe a friend for a jeſt; but, in my mind, it is not a much leſs degree of folly, to make an enemy of an indifferent and neutral perſon, for the ſake of a *bon mot*. When things of this kind happen to be ſaid of you, the moſt prudent way is to ſeem not to ſuppoſe that they are meant by you, but to diſſemble and conceal whatever degree of anger you may feel inwardly; and, ſhould they be ſo plain, that you cannot be ſuppoſed ignorant of their meaning, to join in the laugh of the company againſt yourſelf; acknowledge the hit to be a fair one, and the jeſt a good one, and play off the whole thing by ſeeming good humour: but by no means reply in the ſame way; which only ſhews that you are hurt, and publiſhes the victory which you might have concealed. Should the thing ſaid, indeed, injure your honour, or moral character, there is but one proper reply; which I hope you never will have occaſion to make.

As the female part of the world has ſome influence, and often too much, over the male, your conduct with regard to women (I mean women of faſhion, for I cannot ſuppoſe you capable of converſing with any others) deſerves ſome ſhare in your reflections. They are a numerous and loquacious body: their hatred would be more prejudicial, than their friendſhip can be advantageous to you. A general complaiſance, and attention to the ſex, is therefore eſtabliſhed by cuſtom, and certainly neceſſary. But where you would particularly pleaſe any one, whoſe ſituation, intereſt, or connections, can be of uſe to you, you muſt ſhew particular preference. The leaſt attentions pleaſe, the greateſt

charm them. The innocent, but pleaſing flattery of their perſons, however groſs, is greedily ſwallowed, and kindly digeſted; but a ſeeming regard for their underſtandings, a ſeeming deſire of, and deference for their advice, together with a ſeeming confidence in their moral virtues, turns their heads entirely in your favour. Nothing ſhocks them ſo much as the leaſt appearance of that contempt, which they are apt to ſuſpect men of entertaining of their capacities: and you may be very ſure of gaining their friendſhip, if you ſeem to think it worth gaining. Here diſſimulation is very often neceſſary, and even ſimulation ſometimes allowable? which, as it pleaſes them, may be uſeful to you, and is injurious to nobody.

* This torn ſheet, which I did not obſerve when I began upon it, as it alters the figure, ſhortens too the length of my letter. It may very well afford it: my anxiety for you carries me inſenſibly to theſe lengths. I am apt to flatter myſelf, that my experience, at the latter end of my life, may be of uſe to you, at the beginning of yours; and I do not grudge the greateſt trouble, if it can procure you the leaſt advantage. I even repeat frequently the ſame things, the better to imprint them on your young, and, I ſuppoſe, yet giddy mind; and I ſhall think that part of my time the beſt employed, that contributes to make you employ yours well. God bleſs you, child!

LETTER CLXXXIV.

London, June 16. O. S. 1749.

DEAR BOY,

I DO not gueſs where this letter will find you; but I hope it will find you well: I direct it eventually to Laubach; from whence, I ſuppoſe, you have taken care to have your letters ſent after you. I received no accounts from Mr Harte by laſt poſt;

* The original is written upon a ſheet of paper, the corner of which is torn.

and

and the mail due this day is not yet come in; ſo that my informations come down no lower than the 2d June, N. S the date of Mr Harte's laſt letter. As I am now eaſy about your health, I am only curious about your motions, which, I hope, have been either to Inſpruck or Verona; for I diſapprove extremely of your propoſed long and troubleſome journey to Switzerland. Wherever you may be, I recommend to you, to get as much Italian as you can, before you go either to Rome or Naples: a little will be of great uſe to you upon the road; and the knowledge of the grammatical part, which you can eaſily acquire in two or three months, will not only facilitate your progreſs, but accelerate your perfection in that language, when you go to thoſe places where it is generally ſpoken; as Naples, Rome, Florence, &c.

Should the ſtate of your health not yet admit of your uſual application to books, you may, in a great degree, and I hope you will repair that loſs, by uſeful and inſtructive converſations with Mr Harte: you may, for example, deſire him to give you in converſation, the outlines, at leaſt, of Mr Locke's Logic; a general notion of Ethics, and a verbal epitome of Rhetoric; of all which Mr Harte will give you clearer ideas in half an hour by word of mouth, than the books of moſt of the dull fellows who have written upon thoſe ſubjects would do in a week.

I have waited ſo long for the poſt, which I hoped would come, that the poſt, which is juſt going out, obliges me to cut this letter ſhort. God bleſs you, my dear child, and reſtore you ſoon to perfect health!

My compliments to Mr Harte; to whoſe care your life is the leaſt thing that you owe.

LETTER CLXXXV.

London, June 22. O. S. 1749.

DEAR BOY,

THE outside of your letter of the 7th, N. S. directed by your own hand, gave me more pleasure than the inside of any other letter ever did. I received it yesterday, at the same time with one from Mr Harte, of the 6th. They arrived at a very proper time, for they found a consultation of Physicians in my room, upon account of a fever, which I had for four or five days, but which has now entirely left me. As Mr Harte says, *that your lungs now and then, give you a little pain;* and that *your feelings come and go variably;* but as he mentions nothing of your coughing, spitting, or sweating, the doctors take it for granted, that you are entirely free from those three bad symptoms; and from thence conclude, that the pain, which you sometimes feel upon your lungs, is only symptomatical of your rheumatic disorder, from the pressure of the muscles, which hinders the free play of the lungs. But, however, as the lungs are a part of the utmost importance and delicacy, they insist upon your drinking, in all events, asses milk twice a day, and goat's whey as often as you please, the oftener the better: in your common diet, they recommend an attention to pectorals, such as soup, barley, turnips, &c. These rules are equally good in rheumatic, as in consumptive case; you will therefore, I hope, strictly observe them; for I take it for granted you are above the silly likings or dislikings, in which silly people indulge their tastes, at the expence of their healths.

I approve of your going to Venice, as much as I disapproved your going to Switzerland. I suppose that you are by this time arrived; and, in that supposition, I direct this letter there. But if you should find the heat too great, or the water offensive at this time of the year, I would have you go immediately to

to Verona, and ſtay there till the great heats are over, befo you return to Venice.

The time you will probably paſs at Venice, will allow you make yourſelf maſter of that intricate and ſingular form of g vernment, of which few of our travellers know any thing. Rea aſk, and ſee every thing that is relative to it. There are, lik wiſe, many valuable remains of the remoteſt antiquity, a many fine pieces of the *Antico Moderno*; all which deſerve different ſort of attention from that which your countrym commonly give them. They go to ſee them, as they go to the Lions, and Kings on horſeback, at the Tower here; o to ſay that they have ſeen them. You will, I am ſure, vi them in another light; you will conſider them as you woul Poem, to which they are indeed akin. You will obſerve, wh ther the ſculptor has animated his ſtone, or the painter his c vas, into the juſt expreſſion of thoſe ſentiments and paſſio which ſhould characteriſe and mark their ſeveral figures. Y will examine, likewiſe, whether, in their groupes, there be unity of action, or proper relation; a truth of dreſs and manne Sculpture and painting are very juſtly called liberal arts; a li ly and ſtrong imagination, together with a juſt obſervation ing abſolutely neceſſary to excel in either: which, in my opini is by no means the caſe of muſic, though called a liberal art, a now in Italy placed even above the other two: a proof of the cline of that country. The Venetian ſchool produced many gr painters, ſuch as Paul Veroneſe, Titian, Palma, &c. by wh you will ſee, as well in private houſes, as in churches, very pieces. The Laſt Supper, by Paul Veroneſe, in the church St George, is reckoned his capital performance, and deſer your attention; as does alſo the famous picture of the Corn family, by Titian. A taſte of ſculpture and painting is, in mind, as becoming, as a taſte of fiddling and piping is unbe ming a man of faſhion. The former is connected with Hiſt and Poetry; the latter, with nothing that I know of, but company.

Learn Italian as faſt as ever you can, that you may be able

derſtand it tolerably, and ſpeak it a little before you go to
me and Naples. There are many good Hiſtorians in that
nguage, and excellent Tranſlations of the ancient Greek and
tin Authors; which are called the *Collana*: but the only two
lian Poets, that deſerve your acquaintance, are Arioſto and
ſſo; and they undoubtedly have great merit.

Make my compliments to Mr Harte, and tell him, that I have
nſulted about his leg; and that, if it was only a ſprain, he
ght to keep a tight bandage about the part, for a conſider-
e time, and do nothing elſe to it. Adieu! *Jubeo te bene
lere.*

LETTER CLXXXVI.

London, July 6th, O. S. 1749.

DEAR BOY,

S I am now no longer in pain about your health, which, I
truſt, is perfectly reſtored; and as, by the various accounts
ave had of you, I need not be in pain about your learning;
r correſpondence may, for the future, turn upon leſs impor-
t points, comparatively; though ſtill very important ones: I
an, the Knowledge of the World, Decorum, Manners, Ad-
ſs, and all thoſe (commonly called little) accompliſhments,
ich are abſolutely neceſſary to give greater accompliſhments
ir full value and luſtre.

Had I the admirable ring of Gyges, which rendered the wear-
inviſible; and had I, at the ſame time, thoſe magic powers,
ich were very common formerly, but are now very ſcarce, of
nſporting myſelf, by a wiſh, to any given place; my firſt ex-
ition would be to Venice, there to *reconnoitre* you, unſeen
ſelf. I would firſt take you in the morning, at breakfaſt with
Harte, and attend to your natural and unguarded converſation
h him; from whence, I think, I could pretty well judge of
r natural turn of mind. How I ſhould rejoice if I overheard
u aſking him pertinent queſtions upon uſeful ſubjects! or ma-

king

king judicious reflections upon the ſtudies of that morning, the occurrences of the former day! Then I would follow y into the different companies of the day, and carefully obſerve what manner you preſented yourſelf to, and behaved youri with men of ſenſe and dignity: whether your addreſs was r ſpectful, and yet eaſy; your air modeſt, and yet unembarraſſe and I would, at the ſame time, penetrate into their though in order to know whether your firſt *abord* made that advan geous impreſſion upon their fancies, which a certain addreſs, a and manners, never fail doing. I would afterwards follow y to the mixed companies of the evening; ſuch as aſſembli ſuppers, *&c.* and there watch if you trifled gracefully and ge teely: if your good-breeding and politeneſs made way for yo parts and knowledge. With what pleaſure ſhould I hear peo cry out, *Che garbato Cavaliere com' e pulito, diſinvolto, ſpiri ſo!* If all theſe things turned out to my mind, I would imm diately aſſume my own ſhape, become viſible, and embrace yo but if the contrary happened, I would preſerve my inviſibili make the beſt of my way home again, and ſink my diſapoi ment upon you and the world. As, unfortunately, theſe ſup natural powers of Genii, Fairies, Sylphs, and Gnomes, have h the fate of the oracles they ſucceeded, and have ceaſed for ſo time, I muſt content myſelf, (till we meet naturally, and in common way) with Mr Harte's written accounts of you, and verbal ones which I now and then receive from people who h ſeen you. However, I believe it would do you no harm, if would always imagine that I were preſent, and ſaw and he every thing you did and ſaid.

There is a certain concurrence of various little circumſtan which compoſe what the French call *l'aimable;* and which, n you are entering into the world, you ought to make it your p ticular ſtudy to acquire. Without them, your learning will pedantry, your converſation often improper, always unpleaſ and your figure, however good in itſelf, aukward and unen ging. A diamond, while rough, has indeed its intrinſic val but, till poliſhed, is of no uſe, and would neither be ſought

r worn. Its great luſtre, it is true, proceeds from its ſolidity, d ſtrong coheſion of parts; but without the laſt poliſh, it ould remain for ever a dirty, rough mineral, in the cabinets of me few curious collectors. You have, I hope, that ſolidity d coheſion of parts; take now as much pains to get the luſtre. ood company, if you make the right uſe of it, will cut you in- ſhape, and give you the true brilliant poliſh. *A propos* of amonds; I have ſent you by Sir James Gray, the King's Mi- ſter, who will be at Venice about the middle of September, y own diamond buckles; which are fitter for your young feet. an for my old ones: they will properly adorn you; they would ly expoſe me. If Sir James finds any body whom he can truſt, d who will be at Venice before him, he will ſend them by that rſon; but if he ſhould not, and that you ſhould be gone from enice before he gets there, he will in that caſe give them to ur banker Monſieur Cornet, to forward to you, wherever you ay then be. You are now of an age, at which the adorning ur perſon is not only not ridiculous, but proper and becoming. egligence would imply either an indifference about pleaſing, elſe an inſolent ſecurity of pleaſing, without uſing thoſe means which others are obliged to have recourſe. A thorough eanlineſs in your perſon is as neceſſary, for your own health, as is not to be offenſive to other people. Waſhing yourſelf, and bbing your body and limbs frequently with a fleſh-bruſh, will nduce as much to health as to cleanlineſs. A particular at- ntion to the cleanlineſs of your mouth, teeth, hands, and nails, but common decency, in order not to offend people's eyes and ſes.

I ſend you here incloſed, a letter of recommendation to the uke of Nivernois, the French Embaſſador at Rome; who is, my opinion, one of the prettieſt men I ever knew in my life. do not know a better model for you to form yourſelf upon: ay obſerve and frequent him as much as you can. He will ew you what Manners, and Graces are. I ſhall, by ſucceſſive oſts, ſend you more letters, both for Rome and Naples, where

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it will be your own fault entirely, if you do not keep the ve beſt company.

As you will meet ſwarms of Germans wherever you go, I d ſire that you will conſtantly converſe with them in their ow language, which will improve you in that language, and be, the ſame time, an agreeable piece of civility to them.

Your ſtay, in Italy will, I do not doubt, make you critical maſter of Italian; I know it may, if you pleaſe, for it is a ve regular and conſequently a very eaſy language. Adieu! G bleſs you!

LETTER CLXXXVII.

London, July 20. *O. S.* 1749.

DEAR BOY,

I WROTE to Mr Harte laſt Monday, the 17th, O S. in anſw to his letter of the 20th June, N. S. which I had receiv but the day before, after an interval of eight poſts; duri which, I did not know whether you or he exiſted, and indeed began to think that you did not. By that letter you ought this time to be at Venice; where I hope you are arrived in p fect health, after the baths of Tieffer, in caſe you have ma uſe of them. I hope they are not hot baths, if your lungs ſtill tender.

Your friend the Comte d'Einſiedlen, is arrived here: he h been at my door, and I have been at his; but we have not met. He will dine with me ſome day this week. Comte L caris inquires after you very frequently, and with great aff tion; pray anſwer the letter which I forwarded to you a g while ago from him. You may incloſe your anſwer to me, I will take care to give it him. Thoſe attentions ought ne to be omitted; they coſt little, and pleaſe a great deal; but neglect of them offends more than you can yet imagine. Gr merit, or great failings, will make you reſpected or deſpiſe but trifles, little attentions, mere nothings, either done or glected, will make you either liked or diſliked, in the gene

n of the world. Examine yourſelf why you like ſuch and ch people, and diſlike ſuch and ſuch others; and you will find, at thoſe different ſentiments proceed from very ſlight cauſes. oral virtues are the foundation of ſociety in general, and of iendſhip in particular; but Attentions, Manners, and Graces, th adorn and ſtrengthen them. My heart is ſo ſet upon your eaſing, and conſequently ſucceeding in the world, that poſſibly ave already (and probably ſhall again) repeat the ſame things er and over to you. However, to err, if I do err, on the ſurer e, I ſhall continue to communicate to you thoſe obſervations on the world, which long experience has enabled me to make, d which I have generally found to hold true. Your youth and ents armed with my experience, may go a great way; and t armour is very much at your ſervice, if you pleaſe to wear I promiſe that it is not my imagination, but my memory, at gives you theſe rules: I am not writing pretty, but uſeful flections. A man of ſenſe ſoon diſcovers, becauſe he carefully ſerves, where, and how long, he is welcome; and takes care leave the company, at leaſt as ſoon as he is wiſhed out of it· ols never perceive where they are either ill-timed or ill- ced.

I am at this moment agreeably ſtopped, in the courſe of my flections, by the arrival of Mr Harte's letter of the 13th July, S. to Mr Grevenkop, with one incloſed for your Mamma. I d by it, that many of his and your letters to me muſt have carried; for he ſays, that I have had regular accounts of you: hereas all thoſe accounts have been only, his letter of the 6th d yours of the 7th June, N. S.; his of the 20th June, N. S. me; and now his of the 13th July, N. S. to Mr Grevenkop. wever, ſince you are ſo well, as Mr Harte ſays you are, all is ll. I am extremely glad you have no complaint upon your gs; but I deſire that you will think you have, for three or r months to come. Keep in a courſe of aſſes or goats milk, one is as good as the other, and poſſibly the latter is the beſt; d let your common food be as pectoral as you can convenient- make it. Pray tell Mr Harte that, according to his deſire, I

have

have wrote a letter of thanks to Mr Firmian. I hope you write him too, from time to time. The letters of recommendation o man of his merit and learning will, to be ſure, be of great uſe you among the learned world in Italy; that is, provided y take care to keep up to the character he gives you in them; therwiſe they will only add to your diſgrace.

Conſider that you have loſt a good deal of time by your neſs; fetch it up now you are well. At preſent you ſhould a good economiſt of your moments, of which company and ſig will claim a conſiderable ſhare; ſo that thoſe which remain ſtudy muſt be not only attentively, but greedily employ But indeed I do not ſuſpect you of one ſingle moment's idle in the whole day. Idleneſs is only the refuge of weak min and the holydays of fools. I do not call good company and li ral pleaſures, idleneſs; far from it: I recommend to you a g ſhare of both.

I ſend you here incloſed, a letter for Cardinal Alexander bani, which you will give him, as ſoon as you can get to Ro and before you deliver any others, the Purple expects that ference; go next to the Duc de Nivernois, to whom you are commended by ſeveral people at Paris, as well as by my Then you may carry your other letters occaſionally.

Remember to pry narrowly into every part of the governm of Venice: inform yourſelf of the Hiſtory of that Republic pecially of its moſt remarkable æras; ſuch as the *Ligue de C bray*, in 1509, by which it had like to have been deſtroyed; the conſpiracy formed by the Marquis de Bedmar, the Spa Embaſſador, to ſubject it to the Crown of Spain. The fam diſputes between that Republic and the Pope, are worth knowledge; and the writings of the celebrated and learned *Paolo di Sarpi*, upon that occaſion, worth your reading. It once the greateſt commercial Power in Europe, and in the and 15th centuries made a conſiderable figure; but at pr its commerce is decayed, and its riches conſequently decrea and, far from meddling now with the affairs of the Conti it owes its ſecurity to its neutrality and inefficiency: and

ſec

curity will last no longer, than till one of the great Powers in rope engrosses the rest of Italy; an event which this century ssibly may, but which the next probably will see.

Your friend Comte d'Einsiedlin, and his Governor, have been th me this moment, and delivered me your letter from Berlin, February the 28th, N. S. I like them both so well, that I am d you did; and still more glad to hear what they say of you. o on, and continue to deserve the praises of those who deserve ises themselves. Adieu.

I break open this letter to acknowledge yours of the 30th ne, N. S. which I have but this instant received, though thir- en days antecedent in date to Mr Harte's last. I never in my e heard of bathing four hours a day; and I am impatient to r of your safe arrival at Venice, after so extraordinary an o- ration.

LETTER CLXXXVIII.

London, July 30. O. S. 1749.

DEAR BOY,

MR Harte's letters and yours drop in upon me most irregu- larly; for I received by the last post, one from Mr Harte, the 9th, N. S. and that which Mr Grevenkop had received m him, the post before, was of the 13th; at last, I suppose, I ll receive them all.

I am very glad that my letter, with Dr Shaw's opinion; has ened your bathing; for since I was born, I never heard of thing four hours a day; which would surely be too much, even Medea's kettle, if you wanted (as you do not yet) new boil- g.

Though, in that letter of mine, I proposed your going to Inspruck, was only in opposition to Lausanne, which I thought much long and painful a journey for you; but you will have found, my subsequent letters, that I entirely approved of Venice;

where I hope you have now been ſome time, and which is much better place for you to reſide at, till you go to Naples, th either Fieffer or Labauch. I love Capitals extremely; it is Capitals that the beſt company is always to be found; and co ſequently, the beſt manners to be learned. The very beſt p vincial places have ſome aukwardneſſes, that diſtinguiſh th manners from thoſe of the Metropolis. *A propos* of Capitals ſend you here two letters of recommendation to Naples, fr Monſieur Finochetti, the Neopolitan Miniſter at the Hag and in my next I ſhall ſend you two more, from the ſame perſ to the ſame place.

I have examined Comte d'Einſiedlin ſo narrowly, concern you, that I have extorted from him a confeſſion, that you do care to ſpeak German, unleſs to ſuch as underſtand no other l guage. At this rate, you will never ſpeak it well, which I very deſirous that you ſhould do, and of which you would, time, find the advantage. Whoever has not the command language, and does not ſpeak it with facility, will always app below himſelf, when he converſes in that language: the w of words and phraſes will cramp and lame his thoughts. As now know German enough to expreſs yourſelf tolerably, ſpeak it very often will ſoon make you ſpeak it very well: and t you will appear in it whatever you are. What with your Saxon ſervant and the ſwarms of Germans you will meet wherever you go, you may have opportunities of converſing that language half the day; and I do very ſeriouſly deſire t you will, or elſe all the pains you have already taken abou are loſt. You will remember likewiſe, that till you can writ Italian, you are always to write to me in German.

Mr Harte's conjecture concerning your diſtemper, ſeems t a very reaſonable one; it agrees entirely with mine, which is univerſal rule by which every man judges of another man's opin But, whatever may have been the cauſe of your rheumatic order, the effects are ſtill to be attended to; and as there m be a remaining acrimony in your blood, you ought to have gard to that, in your common diet as well as in your medici

h which ſhould be of a ſweetening alkaline nature, and pro-tive of perſpiration. Rheumatic complaints are very apt to urn, and thoſe returns would be very vexatious and detrimen- to you, at your age, and in your courſe of travels. Your e is, now particularly, ineſtimable; and every hour of it, at ſent, worth more than a year will be to you twenty years nce. You are now laying the foundation of your future cha-ſter and fortune; and one ſingle ſtone wanting in that foun-tion, is of more conſequence than fifty in the ſuperſtructure; ich can always be mended and embelliſhed if the foundation ſolid. To carry on the metaphor of building: I would wiſh u to be a Corinthian edifice; upon a Tuſcan foundation; e latter having the utmoſt ſtrength and ſolidity to ſupport, d the former all poſſible ornaments to decorate. The Tuſcan lumn is courſe, clumſy, and unpleaſant; nobody looks at it ice: the Corinthian fluted column is beautiful and attractive; t, without a ſolid foundation, can hardly be ſeen twice, be-uſe it muſt ſoon tumble down. Yours affectionately.

LETTER CLXXXIX.

London, Auguſt 7. O. S. 1749.

DEAR BOY,

Y Mr Harte's letter to me of the 18th July, N. S. which I received by the laſt poſt, I am at length informed of the par-ulars both of your paſt diſtemper, and of your future motions. s to the former, I am convinced, and ſo is Dr Shaw, that your ngs were only ſymptomatically affected; and that the rheu-atic tendency is what you are chiefly now to guard againſt, t (for greater ſecurity) with due attention ſtill to your lungs, if they had been, and ſtill were, a little affected. In either ſe, a cooling, pectoral regimen is equally good. By cooling I ean cooling in its conſequences, not cold to the palate: for no-ing is more dangerous than very cold liquors, at the very time at one longs for them the moſt; which is, when one is very

hot. Fruit, when full ripe, is very wholeſome; but then it mu be within certain bounds as to quantity: for I have known man of my countrymen die of bloody fluxes, by indulging in too gre a quantity of fruit, in thoſe countries, where, from the goodne and ripeneſs of it, they thought it could do them no harm. *quid nimis*, is a moſt excellent rule in every thing: but co monly the leaſt obſerved, by people of your age in any thing.

As to your future motions, I am very well pleaſed with the and greatly prefer your intended ſtay at Verona, to Venice whoſe almoſt ſtagnating waters muſt at this time of the yea corrupt the air. Verona has a pure and clear air, and, as I a informed, a great deal of good company. Marquis Maffei, lone would be worth going there for. You may, I think, ver well leave Verona about the middle of September, when th great heats will be quite over, and then make the beſt of yo way to Naples; where, I own, I want to have you by way precaution (I hope it is rather over caution) in caſe of the lea remains of a pulmonic diſorder. The amphitheatre at Vero is worth your attention; as are alſo many buildings there a at Vicenza, of the famous Andrea Palladio, whoſe taſte a ſtyle of building were truly *antique*. It would not be amiſs, you employed three or four days in learning the five order Architecture, with their general proportions; and you m know all that you need know of them in that time. Palladio own book of Architecture is the beſt you can make uſe of f that purpoſe, ſkipping over the loweſt mechanical parts of i ſuch as the materials, the cement, *&c.*

Mr Harte tells me, that your acquaintance with the Claſſics renewed; the ſuſpenſion of which has been ſo ſhort, that I da ſay it has produced no coldneſs. I hope, and believe, you a now ſo much maſter of them, that two hours every day, uni terruptedly, for a year or two more will make you perfectly ſo and I think you cannot now allot them a greater ſhare than th of your time, conſidering the many other things you have t learn and to do. You muſt know how to ſpeak and writ Italian perfectly: you muſt learn ſome Logic, ſome Geometry a

and ſome Aſtronomy; not to mention your Exerciſes, where they are to be be learned; and, above all, you muſt learn the World, which is not ſoon learned; and only to be learned by frequenting good and various companies.

Conſider, therefore, how precious every moment of time is to you now. The more you apply to your buſineſs, the more you will taſte your pleaſures. The exerciſe of the mind in the morning whets the appetite for the pleaſures of the evening, as much as the exerciſe of the body whets the appetite for dinner. Buſineſs and pleaſure, rightly underſtood, mutually aſſiſt each other; inſtead of being enemies, as ſilly or dull people often think them. No man taſtes pleaſures truly, who does not earn them by previous buſineſs; and few people do buſineſs well, who do nothing elſe. Remember that when I ſpeak of pleaſures, I always mean the elegant pleaſures of a rational Being, and not the brutal ones of a ſwine. I mean *la Bonne Chere*, ſhort of Gluttony; Wine, infinitely ſhort of Drunkeneſs; Play, without the leaſt Gaming; and Gallantry, without Debauchery. There is a line in all theſe things, which men of ſenſe, for greater ſecurity, take care to keep a good deal on the right ſide of: for ſickneſs, pain, contempt and infamy, lie immediately on the other ſide of it. Men of ſenſe and merit in all other reſpects, may have had ſome of theſe failings; but then thoſe few examples, inſtead of inviting us to imitation, ſhould only put us the more upon our guard againſt ſuch weakneſſes. Whoever thinks them faſhionable, will not be ſo himſelf: I have often known a faſhionable man have ſome one vice; but I never in my life knew a vicious man a faſhionable man. Vice is as degrading as it is criminal. God bleſs you my dear child!

LETTER CXC.

London, Auguſt 10. *O. S.* 1748.

DEAR BOY,

LET us reſume our reflections upon Men, their characters their manners; in a word, our reflections upon the World They may help you to form yourſelf, and to know others: knowledge very uſeful at all ages, very rare at yours. It ſeem as if it were nobody's buſineſs to communicate it to young Men Their Maſters teach them, ſingly, the languages, or the ſcience of their ſeveral departments; and are indeed generally incapable of teaching them the World: their Parents are often ſo too or at leaſt neglect doing it; either from avocations, indifference or from an opinion, that throwing them into the world (as they call it) is the beſt way of teaching it them. This laſt notion in a great degree true; that is, the World can doubtleſs never be well known by theory; practice is abſolutely neceſſary: but ſurely it is of great uſe to a young man, before he ſets out for that country, full of mazes, windings, and turnings, to have at leaſt a general map of it, made by ſome experienced traveller

There is a certain dignity of manners abſolutely neceſſary to make even the moſt valuable character either reſpected or reſpectable.

Horſe-play, romping, frequent and loud fits of laughter, jokes waggery, and indiſcriminate familiarity, will ſink both merit and knowledge into a degree of contempt. They compoſe a moſt a merry fellow; and a merry fellow was never yet a reſpectable man. Indiſcriminate familiarity either offends your ſuperiors, or elſe dubbs you their dependent, and led captain It gives your inferiors juſt, but troubleſome and improper claims of equality. A joker is near akin to a buffoon; and neither of them is the leaſt related to wit. Whoever is admitted or ſought for, in company, upon any other account than that of his merit and manners, is never reſpected there, but only made uſe of

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We will have ſuch-a-one, for he ſings prettily; we will invite ſuch-a-one to a ball, for he dances well; we will have ſuch-a-one at ſupper, for he is always joking and laughing; we will ask another, becauſe he plays deep at all games, or becauſe he can drink a great deal. Theſe are all vilifying diſtinctions, diſcertifying preferences, and exclude all ideas of eſteem and regard. Whoever *is bad* (as it is called) in company, for the ſake of any one thing ſingly, is ſingly that thing, and will never be conſidered in any other light; conſequently never reſpected, let his merits be what they will.

This dignity of Manners, which I recommend ſo much to you, is not only as different from pride, as true courage is from bluſtering, or true wit from joking; but is abſolutely inconſiſtent with it; for nothing vilifies and degrades more than pride. The pretentions of the proud man are oftener treated with ſneer and contempt, than with indignation; as we offer ridiculouſly too little to a tradeſman, who aſks ridiculouſly too much for his goods; but we do not haggle with one who only aſks a juſt and reaſonable price.

Abject flattery and indiſcriminate aſſentation, degrade, as much as indiſcriminate contradiction and noiſy debate diſguſt. But a modeſt aſſertion of one's own opinion, and a complaiſant acquieſcence in other people's, preſerve dignity.

Vulgar, low expreſſions, awkward motions and addreſs, vilify, for they imply either a very low turn of mind, or low education, and low company.

Frivolous curioſity about trifles, and a laborious attention to little objects, which neither require nor deſerve a moment's thought, lower a man; who from thence is thought (and not unjuſtly) incapable of greater matters. Cardinal de Retz, very graciouſly, marked out Cardinal Chigi for a little mind, from the moment he told him he had wrote three years with the ſame pen, and that it was an excellent good one ſtill.

A certain degree of exterior ſerioufneſs in looks and motions, gives dignity, without excluding wit and decent cheerfulneſs, which are always ſerious themſelves. A conſtant ſmirk upon

the

the face, and a whiffling activity of the body are ſtrong ind tions of futility. Whoever is in a hurry, ſhews that the thing is about is too big for him. Haſte and hurry are very diffe things.

I have only mentioned ſome of thoſe things which may, do, in the opinion of the world, lower and ſink characters, in ther reſpects valuable enough, but I have taken no notice thoſe that affect and ſink the moral characters. They are ficiently obvious. A man who has patiently been kicked, as well pretend to courage, as a man blaſted by vices and cri may to dignity of any kind. But an exterior decency and d nity of manners will even keep ſuch a man longer from fa ing, than otherwiſe he would be: of ſuch conſequence is το πρεπου, even though affected and put on! Pray read f quently, and with the utmoſt attention, nay get by heart if y can, that incomparable chapter in Cicero's Offices, upon το πρεπου, or the *Decorum*. It contains whatever is neceſſa for the dignity of Manners.

In my next I will ſend you a general map of Courts; a regi yet unexplored by you; but which you are one day to inhabi The ways are generally crooked and full of turnings, ſometim ſtrewed with flowers, ſometimes choaked up with briars; rotte ground and deep pits frequently lie concealed under a ſmoot and pleaſing ſurface: all the paths are ſlippery, and every ſlip dangerous. Senſe and diſcretion muſt accompany you at you firſt ſetting out; but, notwithſtanding thoſe, till experience your guide, you will every now and then ſtep out of your way or ſtumble.

Lady Cheſterfield has juſt now received your German letter, for which ſhe thanks you; ſhe ſays the language is very correct; and I can plainly ſee the character is well formed, not to ſay better than your Engliſh character. Continue to write German frequently, that it may become quite familiar to you. Adieu.

LET

LETTER CXCI.

London Auguſt 21, O. S. 1749.

DEAR BOY,

BY the laſt letter that I received from Mr Harte, of the 31ſt July, N. S. I ſuppoſe you are now either at Venice or Verona and perfectly recovered of your late illneſs; which, I am daily more and more convinced, had no conſumptive tendency: however, for ſome time ſtill, *faites comme s'il y en avoit*, be regular, and live pectorally.

You will ſoon be at Courts, where, though you will not be concerned, yet reflection and obſervation upon what you ſee and hear there, may be of uſe to you, when hereafter you may come to be concerned in Courts yourſelf. Nothing in Courts is exactly as it appears to be; often very different; ſometimes directly contrary. Intereſt, which is the real ſpring of every thing there, equally creates and diſſolves friendſhip, produces and reconciles enmities; or, rather, allows of neither real friendſhips nor enmities; for, as Dryden very juſtly obſerves, *Politicians neither love nor hate*. This is ſo true, that you may think you connect yourſelf with two friends to-day, and be obliged to-morrow to make your option between them as enemies: obſerve, therefore, ſuch a degree of reſerve with your friends, as not to put yourſelf in their power, if they ſhould become your enemies; and ſuch a degree of moderation with your enemies, as not to make it impoſſible for them to become your friends.

Courts are, unqueſtionably, the ſeats of Politeneſs and Good-breeding; were they not ſo, they would be the ſeats of ſlaughter and deſolation. Thoſe who now ſmile upon, and embrace, would affront and ſtab each other, if Manners did not interpoſe; but Ambition and Avarice, the two prevailing paſſions at Courts, found Diſſimulation more effectual than Violence; and Diſſimulation introduced that habit of Politeneſs, which diſtinguiſhes the Courtier from the Country Gentleman. In the former,

former caſe, the ſtrongeſt body would prevail; in the latter, ſtrongeſt mind.

A man of parts and efficiency need not flatter every bod Court; but he muſt take great care to offend no body perſo ly; it being in the power of very many to hurt him, who can ſerve him. Homer ſuppoſes a chain let down from Jupite the earth, to connect him with Mortals. There is, at Courts, a chain, which connects the Prince or the Miniſter, w the Page of the back-ſtairs, or the chambermaid. The Ki Wife, or Miſtreſs, has an influence over him; a Lover has influence over her; the Chambermaid, or the Valet de Ch bre, has an influence over both; and ſo *ad infinitum*. You m therefore, not break a link of that chain, by which you hop climb up to the Prince.

You muſt renounce Courts, if you will not connive Knaves, and tolerate Fools. Their number makes them co derable. You ſhould as little quarrel, as connect yourſelf w either.

Whatever you ſay or do at Court, you may depend upon will be known; the buſineſs of moſt of thoſe, who crowd le and antichambers, being, to repeat all that they ſee or hear, a great deal that they neither ſee nor hear, according as t are inclined to the perſons concerned, or according to the wi of thoſe to whom they hope to make their court. Great ca tion is therefore neceſſary; and if, to great caution, you can j ſeeming frankneſs and openneſs, you will unite what *Machia* reckons very difficult, but very neceſſary to be united; *ſciolto e penſieri ſtretti*.

Women are very apt to be mingled in Court intrigues; b they deſerve attention better than confidence: to hold by the is a very precarious tenure.

I am agreeably interrupted in theſe reflections by a let which I have this moment received from Baron Firmian. contains your panegyric, and with the ſtrongeſt proteſtatio imaginable that he does you only juſtice. I received this vourable account of you with pleaſure; and I communicate

u with as much. While you deſerve praiſe, it is reaſon- you ſhould know that you meet with it; and I make oubt, but it will encourage you in perſevering to deſerve This is one paragraph of the Baron's letter. " *Ses mœurs, un age ſi tendre, reglees ſelon toutes les loix d'une ule exacte et ſenſee; ſon application* (that is what I) *a tout ce qui s'appelle etude ſerieuſe, et Belles Lettres, e- ue de l'ombre meme d'un Faſte Pedanteſque, le rendent tres- de vos tendres ſoins; et j'ai l'honneur de nous aſſurer que un ſe louera beaucoup de ſon commerce aiſe, et de ſon amitie: ai profite avec plaiſir ici et a Vienne, et je me crois tres- eux de la permiſſion qu'il m'a accordee de la continuer par ie de lettres* *." —Reputation, like health, is preſerved and reaſed by the ſame means by which it is acquired. Conti- to deſire and deſerve praiſe, and you will certainly find it. owledge, adorned by Manners, will infallibly procure it. ſider, that you have but a little way farther to get to your ney's end; therefore, for God's ſake, do not ſlacken your t; one year and a half more of ſound application, Mr Harte ures me, will finiſh his work: and when his work is finiſhed ll, your own will be very eaſily done afterwards. *Les Ma- res et les Graces* are no immaterial parts of that work; and g that you will give as much of your attention to them as your books. Every thing depends upon them: *ſenza di noi i fatica e vana.* The various companies you now go into,

* " Notwithſtanding his great youth, his Manners are regu- ted by the moſt unexceptionable rules of ſenſe, and of morali- His application (*that is what I like*) to every kind of ſeri- s ſtudy, as well as to polite literature, without even the leaſt pearance of oſtentatious pedantry, render him worthy of your oſt tender affection; and I have the honour of aſſuring you, at every one cannot but be pleaſed with the acquiſition of his quaintance, and of his friendſhip. I have profited of it, both re and at Vienna; and ſhall eſteem myſelf very happy to ake uſe of the permiſſion he has given me of continuing it by ter."

will

will procure them you, if you will carefully observe and
yourself upon those who have them.

Adieu! God bless you! and may you ever deserve that
tion with which I am now Yours!

LETTER CXCII.

London, September 5. O. S. 174

DEAR BOY,

I HAVE received yours from Laubach, of the 17th of
guſt, N. S. with the incloſed for Comte Laſcaris; whi
have given him, and with which he is extremely pleaſed,
am with your account of Carniola. I am very glad that you
tend to, and inform yourſelf of the political objects of the co
tries you go through. Trade and Manufactures are very co
derable, not to ſay the moſt important ones; for, though
mies and Navies are the ſhining marks of the ſtrength of co
tries, they would be very ill paid, and conſequently fight v
ill, if manufactures and commerce did not ſupport them.
have certainly obſerved in Germany the inefficiency of gr
Powers, with great tracts of country, and ſwarms of men; wh
are abſolutely uſeleſs, if not paid by other Powers, who h
the reſources of manufactures and commerce. This we h
lately experienced to be the caſe of the two Empreſſes of G
many and Ruſſia: England, France, and Spain, muſt pay th
reſpective allies, or they may as well be without them.

I have not the leaſt objection to your taking, into the barga
the obſervation of natural curioſities; they are very welco
provided they do not take up the room of better things.
the forms of government, the maxims of policy, the ſtrength
weakneſs, the trade and commerce, of the ſeveral countries y
ſee or hear of, are the important objects, which I recommend
your moſt minute inquiries, and moſt ſerious attention.
thought that the Republic of Venice had by this time, laid
ſide that ſilly and frivolous piece of policy, of endeavouring
conce

conceal their form of government; which any body may know, pretty nearly, by taking the pains to read four or five books, which explain all the great parts of it; and as for some of the little wheels of that machine, the knowledge of them would be little useful to others, as dangerous to themselves. Their best policy (I can tell them) is to keep quiet, and to offend no one great Power, by joining with another. Their escape after the *rogue of Cambray*, should prove an useful lesson to them.

I am glad you frequent the assemblies at Venice. Have you seen Monsieur and Madame Capello; and how did they receive you? Let me know who are the Ladies whose houses you frequent most. Have you seen the Comptesse d'Orselska, Princess of Holstein? Is Comte Algarotti, who was the *tenant* there, at Venice?

You will, in many parts of Italy, meet with numbers of the Pretender's people (English, Scotch, and Irish fugitives) especially at Rome; and probably the Pretender himself. It is none of your business to declare war on these people; as little as it is your interest, or, I hope, your inclination to connect yourself with them; and therefore I recommend to you a perfect neutrality. Avoid them as much as you can with decency and good manners; but when you cannot, avoid any political conversation or debates with them: tell them that you do not concern yourself with political matters; that you are neither a maker nor a deposer of Kings; that when you left England, you left a King in it, and have not since either heard of his death, or of any revolution that has happened; and that you take Kings and Kingdoms as you find them: but enter no farther into matters with them, which can be of no use, and might bring on heats and quarrels. When you speak of the old Pretender, you will call him only the Chevalier de St George; but mention him as seldom as possible. Should he chance to speak to you, at any assembly (as, I am told, he sometimes does to the English) be sure that you seem not to know him; and answer him civilly, but always either in French or in Italian; and give

him, in the former, the appellation of *Monſieur*, and in the la
ter, of *Signore*. Should you meet with the Cardinal of Yo
you will be under no difficulty, for he has, as Cardinal, an u
doubted right to *Eminenza*. Upon the whole, ſee any of the
people as little as poſſible; when you do ſee them, be civil
them, upon the footing of ſtrangers; but never be drawn in
any altercations with them, about the imaginary right of the
King, as they call him.

It is to no ſort of purpoſe to talk to thoſe people of the natur
rights of mankind, and the particular conſtitution of this cou
try. Blinded by prejudices, ſoured by misfortues, and tempte
by their neceſſities, they are as incapable of reaſoning right
as they have hitherto been of acting wiſely. The late Lo
Pembroke never would know any thing that he had not a mi
to know; and, in this caſe, I adviſe you to follow his exampl
Never know either the father or the two ſons, any otherwi
than as foreigners; and ſo, not knowing their pretenſions, yo
have no occaſion to diſpute them.

I can never help recommending to you the utmoſt attentio
and care, to acquire *les Manieres, la Tournure, et les Grac
d'un Galant Homme, et d'un Homme de Cour.* They ſhould appe
in every look, in every action; in your addreſs, and even in you
dreſs, if you would either pleaſe or riſe in the world. That yo
may do both (and both are in your power) is moſt ardentl
wiſhed you, by Yours.

P. S. I made Comte Laſcaris ſhew me your letter, which I li
ked very well: the ſtyle was eaſy and natural, and the Frenc
pretty correct. There were ſo few faults in the orthography,
that a little more obſervation of the beſt French authors will
make you a correct maſter of that neceſſary language.

I will not conceal from you, that I have lately had extraordi
nary good accounts of you, from an unſuſpected and judicious
perſon; who promiſes me, that, with a little more of the world,
your Manners and addreſs will equal your knowledge. This is
the more pleaſing to me, as thoſe were the two articles of which

I was

as the moſt doubtful. Theſe commendations will not, I am ſwaded, make you vain and coxcomical, but only encourage to go on in the right way.

LETTER CXCIII.

London, September 12. O. S. 1749.

DEAR BOY,

It ſeems extraordinary, but it is very true, that my anxiety for you increaſes in proportion to the good accounts which I ceive of you from all hands. I promiſe myſelf ſo much from , that I dread the leaſt diſappointment. You are now ſo ar the port, which I have ſo long wiſhed and laboured to ing you ſafe into, that my concern would be doubled, ſhould be ſhipwrecked within ſight of it. The object, therefore, of is letter is, (laying aſide all the authority of a parent) to con- e you as a friend, by the affection you have for me (and ſure- you have reaſon to have ſome) and by the regard you have yourſelf, to go on, with aſſiduity and attention, to complete at work, which, of late, you have carried on ſo well, and d which is now ſo near being finiſhed. My wiſhes and my an were to make you ſhine and diſtinguiſh yourſelf equally in e learned and the polite world. Few have have been able to it. Deep learning is generally tainted with pedantry, or at aſt adorned by manners; as, on the other hand, polite man- rs, and the turn of the world, are too often unſupported by owledge, and conſequently and contemptibly in the frivolous ſſipation of drawing-rooms and *ruelles*. You are now got o- r the dry and difficult parts of learning; what remains, re- uires much more time than trouble. You have loſt time by our illneſs; you muſt regain it now or never. I therefore moſt arneſtly deſire, for your own ſake, that for theſe next ſix months, t leaſt ſix hours every morning, uninterruptedly, may be invio- bly ſacred to your ſtudies with Mr Harte. I do not know whether he will require ſo much; but I know that I do, and

hope you will, and conſequently prevail with him to give you that time: I own it is a good deal; but when both you and he conſider that the work will be ſo much better, and ſo much ſooner done, by ſuch an aſſiduous and continued application, you will neither of you think it too much, and each will find his account in it. So much for the mornings, which, from your own good ſenſe, and Mr Harte's tenderneſs and care of you, will, I am ſure, be thus well employed. It is not only reaſonable, but uſeful too, that your evenings ſhould be devoted to amuſements and pleaſures; and therefore I not only allow, but recommend that they ſhould be employed at aſſemblies, balls, *ſpectacles*, and in the beſt companies; with this reſtriction only, That the conſequences of the evening's diverſions may not break in upon the morning's ſtudies, by breakfaſting's viſits, and idle parties into the country. At your age, you need not be aſhamed, when any of theſe morning parties are propoſed, to ſay you muſt beg to be excuſed, for you are obliged to devote your mornings to Mr Harte; that I will have it ſo; and that you dare not do otherwiſe. Lay it all upon me; though I am perſuaded it will be as much your own inclination as it is mine. But thoſe frivolous, idle people, whoſe time hangs upon their own hands, and who deſire to make others loſe theirs too, are not to be reaſoned with: and indeed it would be doing them too much honour. The ſhorteſt, civil anſwers, are the beſt; *I cannot, I dare not*, inſtead of *I will not*; for if you were to enter with them into the neceſſity of ſtudy, and the uſefulneſs of knowledge, it would only furniſh them with matter for their ſilly jeſts; which, tho' I would not have you mind, I would not have you invite. I will ſuppoſe you at Rome, ſtudying ſix hours uninterruptedly with Mr Harte, every morning, and paſſing your evenings with the beſt company of Rome, obſerving their manners and forming your own; and I will ſuppoſe a number of idle, ſauntering, illiterate Engliſh, as there commonly is there, living entirely with one another, ſupping, drinking, and ſitting up late at each other's lodgings; commonly in riots and ſcrapes, when drunk; and never in good company when ſober. I will take one of

theſe

ese pretty fellows, and give you the dialogue between him and ourſelf; ſuch as I dare ſay it will be on his ſide; and ſuch as I ope it will be on yours.

Engliſhman. Will you come and breakfaſt with me to-morrow; there will be four or five of our countrymen: we have rovided chaiſes, and we will drive ſomewhere out of town af- r breakfaſt?

Stanhope. I am very ſorry I cannot; but I am obliged to be home all morning.

Engliſhman. Why then we will come and breakfaſt with you.

Stanhope. I can't do that neither, I am engaged.

Engliſhman. Well then, let it be the next day.

Stanhope. To tell you the truth, it can be no day in the orning; for I neither go out, nor ſee any body at home before welve.

Engliſhman. And what the devil do you do with yourſelf till welve o'clock?

Stanhope. I am not by myſelf, I am with Mr Harte.

Engliſhman. Then what the devil do you do with him?

Stanhope. We ſtudy different things; we read, we converſe.

Engliſhman. Very pretty amuſement indeed! Are you to take Orders then.

Stanhope. Yes, my father's orders, I believe I muſt take.

Engliſhman. Why haſt thou no more ſpirit, than to mind an old fellow a thouſand miles off?

Stanhope. If I don't mind his orders he won't mind my draughts.

Engliſhman. What does the old prig threaten then? threatened folks live long: never mind threats.

Stanhope. No, I can't ſay that he has ever threatened me in his life; but I believe I had beſt not provoke him.

Engliſhman. Pooh! you would have one angry letter from the old fellow, and there would be an end of it.

Stanhope. You miſtake him mightily; he always does more than he ſays. He has never been angry with me yet, that I remember,

member, in his life: but if I were to provoke him, I am ſure he would never forgive me; he would be cooly immoveable, and might beg and pray, and write my heart out to no purpoſe.

Engliſhman. Why then he is an odd dog, that's all I can ſay: and pray, are you to obey your dry nurſe too, this ſame what's his name—Mr Harte?

Stanhope. Yes.

Engliſhman. So he ſtuffs you all morning with Greek, and Latin, and Logic, and all that. Egad I have a dry-nurſe too, but I never looked into a book with him in my life; I have not ſo much as ſeen the face of him this week, and don't care a louſe if I never ſee it again.

Stanhope. My dry-nurſe never deſires any thing of me that is not reaſonable, and for my own good; and therefore I like to be with him.

Engliſhman. Very ſententious and edifying, upon my word! at this rate you will be reckoned a very good young man.

Stanhope. Why, that will do me no harm.

Engliſhman. Will you be with us to-morrow in the evening then? We ſhall be ten with you; and I have got ſome excellent good wine; and we'll be very merry.

Stanhope. I am very much obliged to you, but I am engaged for all the evening, to-morrow; firſt at Cardinal Albani's; and then to ſup at the Venetian Embaſſadreſs'.

Engliſhman. How the devil can you like being always with theſe foreigners? I never go amongſt them, with all their formalities and ceremonies. I am never eaſy in company with them, and I don't know why, but I am aſhamed.

Stanhope. I am neither aſhamed nor afraid: I am very eaſy with them; they are very eaſy with me; I get the language, and I ſee their characters, by converſing with them; and that is what we are ſent abroad for, is it not?

Engliſhman. I hate your modeſt women's company; your women of faſhion as they call 'em: I don't know what to ſay to them, for my part.

Stanhope. Have you ever converſed with them?

Engliſhman.

Engliſhman. No; I never converſed with them; but I have been ſometimes in their company, though much againſt my will.

Stanhope. But at leaſt they have done you no hurt; which probably, more than you can ſay of the women you do converſe with.

Engliſhman. That's true, I own; but for all-that, I would rather keep company with my ſurgeon half the year, than with your women of faſhion the year round.

Stanhope. Taſtes are different, you know, and every man follows his own.

Engliſhman. That's true; but thine's a deviliſh odd one, Stanhope. All morning with thy dry-nurſe; all the evening in formal fine company; and all day long afraid of old Daddy in England. Thou art a queer fellow, and I am afraid there is nothing to be made of thee.

Stanhope. I am afraid ſo too.

Engliſhman. Well then; good night to you: you have no objection, I hope, to my being drunk to-night, which I certainly will be.

Stanhope. Not in the leaſt; nor to your being ſick to-morrow, which you as certainly will be; and ſo good night too.

You will obſerve, that I have not put into your mouth thoſe good arguments, which upon ſuch an occaſion would, I am ſure, occur to you; as piety and affection towards me; regard and friendſhip for Mr Harte; reſpect for your own moral character, and for all the relative duties of Man, Son, Pupil, and Citizen. Such ſolid arguments would be thrown away upon ſuch ſhallow puppies. Leave them to their ignorance, and to their dirty, diſgraceful vices. They will ſeverely feel the effects of them, when it will be too late. Without the comfortable refuge of learning, and with all the ſickneſs and pains of a ruined ſtomach, and a rotten carcaſe, if they happen to arrive at old age, it is an uneaſy and ignominious one. The ridicule which ſuch fellows endeavour to throw upon thoſe who are not like them,

is, in the opinion of all men of ſenſe, the moſt authentic panegyric. Go on, then, my dear child, in the way you are in, only for a year and a half more; that is all I aſk of you. After that, I promiſe that you ſhall be your own maſter, and that I will pretend to no other title than that of your beſt and truest friend. You ſhall receive advice, but no orders, from me; and in truth you will want no other advice but ſuch as youth and inexperience muſt neceſſarily require. You ſhall certainly want nothing that is requiſite, not only for your convenience, but alſo for your pleaſures, which I always deſire ſhould be gratified. You will ſuppoſe that I mean the pleaſures *d'un honnête homme*.

While you are learning Italian, which I hope you do with diligence, pray take care to continue your German, which you may have frequent opportunities of ſpeaking; I would alſo have you keep up your knowledge of the *Jus Publicum Imperii*, by looking over, now and then, thoſe *ineſtimable manuſcripts*, which Sir Charles Williams, who arrived here laſt week, aſſures me you have made upon that ſubject. It will be of very great uſe to you, when you come to be concerned in foreign affairs; as you ſhall be (if you qualify yourſelf for them) younger than ever any other was: I mean before you are twenty. Sir Charles tells me, that he will anſwer for your learning; and that, he believes, you will acquire that addreſs, and thoſe graces, which are ſo neceſſary to give it its full luſtre and value. But he confeſſes, that he doubts more of the latter than of the former. The juſtice which he does Mr Harte, in his panegyrics of him, makes me hope, that there is likewiſe a great deal of truth in his encomiums of you. Are you pleaſed with, and proud of the reputation which you have already acquired? Surely you are, for I am ſure I am. Will you do any thing to leſſen or forfeit it? Surely you will not. And will not you do all you can to extend and increaſe it? Surely you will. It is only going on for a year and a half longer, as you have gone on for the two years laſt paſt, and devoting half the day only to application:

and

d you will be ſure to make the earlieſt figure and fortune in world, that ever man made. Adieu.

LETTER CXCIV.

London, Sept. 22. O. S. 1749.

DEAR BOY,

F I had faith in philters and love potions, I ſhould ſuſpect that you had given Sir Charles Williams ſome, by the manner in ich he ſpeaks of you, not only to me, but to every body elſe- will not repeat to you what he ſays of the extent and correct- s of your knowledge, as it might either make you vain, or erſuade you that you had already enough of what nobody can re too much. You will eaſily imagine how many queſtions ked, and how narrowly I ſifted him upon your ſubject: he ſwered me, and I dare ſay with truth, juſt as I could have ſhed; till, ſatisfied entirely with his accounts of your charac- r and learning, I inquired into other matters, intrinſically in- eed of leſs conſequence, but ſtill of great conſequence to every an, and of more to you than to almoſt any man: I mean, your dreſs, manners, and air. To theſe queſtions, the ſame truth hich he had obſerved before, obliged him to give me much ſs ſatisfactory anſwers. And as he thought himſelf, in friend- ip both to you and me, obliged to tell me the diſagreeable, as ell as the agreeable truths, upon the ſame principle I think yſelf obliged to repeat them to you.

He told me then, that in company you were frequently moſt *provokingly* inattentive, abſent, and *diſtrait*; that you came into a room and preſented yourſelf very aukwardly; that at table you conſtantly threw down knives, forks, napkins, bread, &c. and that you neglected your perſon and dreſs, to a degree unpardonable at any age, and much more ſo at your years.

Theſe things, however immaterial they may ſeem to people who do not know the world, and the nature of mankind, give me, who know them to be exceedingly material, very great

concern. I have long diſtruſted you, and therefore frequentl admoniſhed you, upon theſe articles; and I tell you plainl that I ſhall not be eaſy, till I hear a very different account o them. I know no one thing more offenſive to a company, tha inattention and *diſtraction*. It is ſhewing them the utmoſt con tempt; and people never forgive contempt. No man is *diſtrac* with the man he fears, or the woman he loves; which is a proof that every man can get the better of that *diſtraction* when he thinks it worth his while to do ſo; and, take my word for it, it is always worth his while. For my own part, I would rather be in company with a dead man, than with an abſent one; for if the dead man gives me no pleaſure, at leaſt he ſhews me no contempt; whereas, the abſent man, ſilently indeed, but very plainly, tells me that he does not think me worth his attention. Beſides, can an abſent man make any obſervations upon the characters, cuſtoms, and manners of the company? No. He may be in the beſt of companies all his life-time (if they will admit him, which, if I were they, I would not) and never be one jot the wiſer. I never will converſe with an abſent man; one may as well talk to a deaf one. It is, in truth, a practical blunder, to addreſs ourſelves to a man who we ſee plainly neither hears, minds, nor underſtands us. Moreover, I aver, that no man is, in any degree, fit for either buſineſs or converſation, who cannot, and does not, direct and command his attention to the preſent object, be that what it will. You know, by experience, that I grudge no expence in your education, but I will poſitively not keep you a Flapper. You may read in Dr Swift, the deſcription of theſe Flappers, and the uſe they were of to your friends the Laputans; whoſe minds (Gulliver ſays) are ſo taken up with intenſe ſpeculations, that they neither can ſpeak, or attend to the diſcourſes of others, without being rouſed by ſome external action upon the organs of ſpeech and hearing; for which reaſon, thoſe people who are able to afford it, always keep a Flapper in their family, as one of their domeſtics; nor ever walk about, or make viſits without him. This Flapper is likewiſe employed diligently to attend his maſter

er in his walks; and upon occaſion, to give a ſoft flap upon his eyes; becauſe he is always ſo wrapped up in cogitation, that he is in manifeſt danger of falling down every precipice, and bouncing his head againſt every poſt, and, in the ſtreets, of joſtling others, or being joſtled into the kennel himſelf. If *Chriſtian* will undertake this province into the bargain, with all my heart; but I will not allow him any increaſe of wages upon that ſcore. In ſhort, I give you fair warning, that, when we meet, if you are abſent in mind, I will ſoon be abſent in body; for it will be impoſſible for me to ſtay in the room: and if at table you throw down your knife, plate, bread, &c. and hack the wing of a chicken for half an hour, without being able to cut it off, and your ſleeve all the time in another diſh, I muſt riſe from table to eſcape the fever you would certainly give me. Good God! how I ſhould be ſhocked, if you came into my room, for the firſt time, with two left legs, preſenting yourſelf with all the graces and dignity of a Taylor, and your clothes hanging upon you, like thoſe in Monmouth-ſtreet, upon tenter-hooks! whereas, I expect, nay, require, to ſee you preſent yourſelf with the eaſy and genteel air of a man of faſhion, who has kept good company. I expect you not only well dreſſed, but very well dreſſed: I expect a gracefulneſs in all your motions, and ſomething particularly engaging in your addreſs. All this I expect, and all this it is in your power, by care and attention, to make me find; but, to tell you the plain truth, if I do not find it, we ſhall not converſe very much together; for I cannot ſtand inattention and aukwardneſs; it would endanger my health. You have often ſeen, and I have as often made you obſerve L**'s diſtinguiſhed inattention and aukwardneſs. Wrapped up, like a Laputan, in intenſe thought, and poſſibly, ſometimes in no thought at all (which, I believe, is very often the caſe with abſent people) he does not know his moſt intimate acquaintance by ſight, or anſwers them as if he were at croſs purpoſes. He leaves his hat in one room, his ſword in another, and would leave his ſhoes in a third, if his buckles, though awry, did not ſave them: his legs and arms, by his aukward ma-

nagement of them, seem to have undergone the *Question extraordinaire*; and his head, always hanging upon one or other of his shoulders, seems to have received the first stroke upon the block. I sincerely value and esteem him for his Parts, Learning, and Virtue; but, for the soul of me, I cannot love him in company. This will be universally the case, in common life, of every inattentive, awkward man, let his real merit be ever so great. When I was of your age, I desired to shine, as far as I was able, in every part of life; and was as attentive to my Manners, my Dress, and my Air, in company on evenings, as to my Books and my Tutor in the mornings. A young fellow should be ambitious to shine in every thing; and, of the two, always rather overdo than underdo. These things are by no means trifles; they are of infinite consequence to those who are to be thrown into the great world, and who would make a figure or a fortune in it. It is not sufficient to deserve well; one must please well too. Awkward, disagreeable merit, will never carry any body far. Wherever you find a good dancing-master, pray let him put you upon your haunches; not so much for the sake of dancing, as for coming into a room, and presenting yourself genteely and gracefully. Women, whom you ought to endeavour to please, cannot forgive a vulgar and awkward air and gestures; *il leur faut du brillant*. The generality of men are pretty like them, and are equally taken by the same exterior graces.

I am very glad that you have received the diamond buckles safe; all I desire, in return for them, is, that they may be buckled even upon your feet, and that your stockings may not hide them. I should be sorry you were an egregious fop; but I protest, that, of the two, I would rather have you a Fop than a Sloven. I think negligence in my own dress, even at my age when certainly I expect no advantages from my dress, would be indecent with regard to others. I have done with fine clothes; but I will have my plain clothes fit me, and made like other people's. In the evenings, I recommend to you the company of women of fashion, who have a right to attention, and will

ill be paid it. Their company will ſmooth your manners, and ve you a habit of attention and reſpect, of which you will find e advantage among men.

My plan for you, from the beginning, has been to make you ine equally in the learned and in the polite world; the form- part is almoſt completed to my wiſhes, and will, I am per- aded, in a little time more, be quite ſo. The latter part is ſtill your power to complete; and I flatter myſelf that you will it, or elſe the former part will avail you very little; eſpeci- ly in your deportment, where the exterior addreſs and graces half the buſineſs; they muſt be the harbingers of your merit, your merit will be very coldly received: all can, and do dge of the former, few of the latter.

Mr Harte tells me that you have grown very much ſince our illneſs: if you get up to five feet ten, or even nine inches, our figure will probably be a good one; and, if well dreſſed nd genteel, will probably pleaſe; which is a much greater ad- antage to man, than people commonly think. Lord Bacon calls it a letter of recommendation.

I would wiſh you to be the *omnis homo*, *l' homme univerſal*. You are nearer it, if you pleaſe, than ever any body was at your ge; and if you will but, for the courſe of this next year only, exert your whole attention to your ſtudies in the morning, and to your addreſs, manners, air, and *tournure* in the evenings, you will be the man I wiſh you, and the man that is rarely ſeen.

Our letters go, at beſt, ſo irregularly, and ſo often miſcarry totally, that, for greater ſecurity, I repeat the ſame things. So, though I acknowledged by laſt poſt Mr Harte's letter of the 8th September, N. S. I acknowledge it again by this to you. If this ſhould find you ſtill at Verona, let it inform you, that I wiſh you would ſet out ſoon for Naples; unleſs Mr Harte ſhould think it better for you to ſtay at Verona, or any other place on this ſide Rome, till you go there for the Jubilee. Nay, if he likes it better, I am very willing that you ſhould go directly from Verona to Rome: for you cannot have too much of Rome, whether upon account of the language, the curioſities, or the company.

company. My only reaſon for mentioning Naples, is for the ſake of the climate, upon account of your health; but, if Mr Harte thinks your health is now ſo well reſtored as to be above climate, he may ſteer your courſe wherever he thinks proper; and, for aught I know, your going directly to Rome, and conſequently ſtaying there ſo much the longer, may be as well as any thing elſe. I think you and I cannot put our affairs in better hands than in Mr Harte's; and will take his infallibility againſt the Pope's, with ſome odds on his ſide. *A propos* of the Pope; remember to be preſented to him before you leave Rome, and go through the neceſſary ceremonies for it, whether of kiſſing his ſlipper or his b—h; for I would never deprive myſelf of any thing that I wanted to do or ſee, by refuſing to comply with an eſtabliſhed cuſtom. When I was in Catholic countries, I never declined kneeling in their churches at the elevation, nor elſewhere, when the Hoſt went by. It is a complaiſance due to the cuſtom of the place, and by no means, as ſome ſilly people have imagined, an implied approbation of their doctrine. Bodily attitudes and ſituations are things ſo very indifferent in themſelves, that I would quarrel with nobody about them. It may, indeed, be improper for Mr Harte to pay that tribute of complaiſance, upon account of his character.

This letter is very long, and poſſibly a very tedious one; but my anxiety for your perfection is ſo great, and particularly at this critical and deciſive period of your life, that I am only afraid of omitting, but never of repeating, or dwelling too long upon any thing, that I think may be of the leaſt uſe to you. Have the ſame anxiety for yourſelf, that I have for you, and all will do well. Adieu! my dear child.

LET.

LETTER CXCV.

London, Sept. 27. O. S. 1749.

DEAR BOY,

A VULGAR, ordinary way of thinking, acting, or ſpeaking, implies a low education, and a habit of low company. Young people contract it at ſchool, or among ſervants, with whom they are too often uſed to converſe but after they frequent good company, they muſt want attention and obſervation very much, if they do not lay it quite aſide: and, indeed, if they do not, good company will be very apt to lay them aſide. The various kinds of vulgariſms are infinite: I cannot pretend to point them out to you; but I will give ſome ſamples, by which you may gueſs at the reſt.

A vulgar man is captious and jealous; eager and impetuous about trifles. He ſuſpects himſelf to be ſlighted, thinks every thing that is ſaid meant at him: if the company happens to laugh, he is perſuaded they laugh at him; he grows angry and reſty, ſays ſomething very impertinent, and draws himſelf into a ſcrape, by ſhewing what he calls a proper ſpirit, and aſſerting himſelf. A man of faſhion does not ſuppoſe himſelf to be either the ſole or principal object of the thoughts, looks, or words of the company; and never ſuſpects that he is either ſlighted or laughed at, unleſs he is conſcious that he deſerves it. And if (which very ſeldom happens) the company is abſurd or ill-bred enough to do either, he does not care two-pence, unleſs the inſult be ſo groſs and plain as to require ſatisfaction of another kind. As he is above trifles, he is never vehement and eager about them; and, whenever they are concerned, rather acquieſces than wrangles. A vulgar man's converſation always ſavours ſtrongly of the lowneſs of his education and company. It turns chiefly upon his domeſtic affairs, his ſervants, the excellent order he keeps in his own family, and the little anecdotes of the neighbourhood;

neighbourhood; all which he relates with emphasis, as interesting matters. He is a man gossip.

Vulgarism in language is the next and distinguishing character-istic of bad company, and a bad education. A man of fashion avoids nothing with more care than that. Proverbial expressions, and trite sayings, are the flowers of the rhetoric of a vulgar man. Would he say, that men differ in their tastes; he both supports and adorns that opinion by the good old saying, as he respectfully calls it, That *what is one man's Meat is another man's Poison*. If any body attempts being *smart*, as he calls it, upon him; he gives them *Tit for Tat*, aye, that he does. He has always some favourite word for the time being; which for the sake of using often, he commonly abuses: Such as *vastly* angry, *vastly* kind, *vastly* handsome, and *vastly* ugly. Even his pronunciation of proper words carries the mark of the beast along with it. He calls the earth *yearth*; he is *obleiged* not *obliged* to you. He goes *to wards*, and not *towards*, such a place. He sometimes affects hard words, by way of ornament, which he always mangles like a learned woman. A man of fashion never has recourse to proverbs, and vulgar aphorisms; uses neither favourite words nor hard words; but takes great care to speak very correctly and grammatically, and to pronounce properly; that is, according to the usage of the best companies.

An awkward address, ungraceful attitudes and actions, and a certain left-handedness (if I may use that word) loudly proclaim low education and low company; for it is impossible to suppose that a man can have frequented good company, without having catched something, at least, of their air and motions. A new raised man is distinguished in a regiment by his awkwardness; but he must be impenetrably dull, if, in a month or two's time, he cannot perform at least the common manual exercise, and look like a soldier. The very accoutrements of a man of fashion, are grievous incumbrances to a vulgar man. He is at a loss what to do with his hat, when it is not upon his head; his cane (if unfortunately he wears one) is at perpetual war

with

every cup of tea or coffee he drinks; deſtroys them and then accompanies them in their fall. His ſword is formidable only to his own legs, which would poſſibly carry him fast enough out of the way of any ſword but his own. His clothes fit him ſo ill, and conſtrain him ſo much, that he ſeems rather their priſoner than their proprietor. He preſents himſelf in company, like a criminal in a court of juſtice; his very air condemns him; and people of faſhion will no more connect themſelves with the one, than people of character will with the other. This repulſe drives and ſinks him into low company; a gulph from whence no man, after a certain age, ever emerged.

Les manieres nobles es aiſees, la tournure d'un homme de condition, le ton de la bonne compagnie, les Graces, le je ne ſcais qui qui plait, are as neceſſary to adorn and introduce your intrinſic merit and knowledge, as the poliſh is to the diamond; which, without that poliſh, would never be worn, whatever it might weigh. Do not imagine that theſe accompliſhments are only uſeful with women; they are much more ſo with men. In a public aſſembly, what an advantage has a graceful ſpeaker, with genteel motions, a handſome figure, and a liberal air, over one, who ſhall ſpeak full as much good ſenſe, but deſtitute of thoſe ornaments? In buſineſs, how prevalent are the Graces, how detrimental is the want of them? By the help of theſe I have known ſome men refuſe favours, leſs offenſively than others grant them. The utility of them in Courts, and Negociations, is inconceivable. You gain the hearts and conſequently the ſecrets, of nine in ten that you have to do with, in ſpite even of their prudence; which will, nine times in ten, be the dupe of their hearts and of their ſenſes. Conſider the importance of theſe things as they deſerve, and you will not loſe one moment in the purſuit of them.

You are travelling now in a country once ſo famous both for arts and arms, that (however degenerated at preſent) it ſtill deſerves your attention and reflection. View it therefore with care, compare its former with its preſent ſtate, and examine into the

the causes of its rise, and its decay. Consider it classically a politically, and do not run through it, as too many of your you countrymen do, musically, and (to use a ridiculous word) *kni knackically*. No piping nor fiddling, I beseech you; no d lost in poring upon almost imperceptible *Intaglios* and *Camei* and do not become a Virtuoso of small wares. Form a taste Painting, Sculpture, and Architecture, if you please, by a ca ful examination of the works of the best antient and modern tists; those are liberal arts, and a real taste and knowledge of them become a man of fashion very well. But, beyond c tain bounds, the man of Taste ends, and the frivolous Virtu begins.

Your friend Mendes, the good Samaritan, dined with yesterday. He has more good-nature and generosity than par However, I will shew him all the civilities that his kindness you so justly deserves. He tells me that you are taller than I which I very glad of: I desire you may excel me in every thi else too; and, far from repining, I shall rejoice at your super rity. He commends your friend Mr Stevens extremely; whom, too, I have heard so good a character from other peop that I am very glad of your connection with him. It may pro of use to you hereafter. When you meet with such sort Englishmen abroad, who, either from their parts, or their ra are likely to make a figure at home, I would advise you to c tivate them, and get their favourable testimony of you here, pecially those who are to return to England before you. Charles Williams has puffed you (as the mob call it) here ext mely. If three or four more people of parts do the same, befo you come back, your first appearance in London will be to gr advantage. Many people do, and indeed ought to take thi upon trust; many more do, who need not; and few dare diss from an established opinion. Adieu.

LETTER CXCVI.

London October 2d, O. S. 1749.

DEAR BOY,

RECEIVED by the laſt poſt your letter of the 22d September, N. S. but I have not received that from Mr Harte, to which you refer, and which you ſay contained your reaſons for leaving Verona, and returning to Venice; ſo that I am entirely ignorant of them. Indeed the irregularity and negligence of the poſt provoke me, as they break the thread of the accounts I want to receive from you, and of the inſtructions and letters which I ſent you almoſt every poſt. Of theſe laſt twenty or ſo, I am ſure that I have wrote eighteen, either to you or to Mr Harte, ond it does not appear, by your letter, that all, or even any of my letters have been received. I deſire, for the future, that both you and Mr Harte will, conſtantly, in your letters, mention the dates of mine. Had it not been for their miſcarriage, you would not have been in the uncertainty you now ſeem to be in at preſent, with regard to your future motions. Had you received my letters, you would have been by this time at Naples: but we muſt now take things where they are.

Upon the receipt then of this letter, you will, as ſoon as conveniently you can, ſet out for Rome: where you will not arrive too long before the Jubilee, conſidering the difficulties of getting lodgings, and other accommodations there at this time. I leave the choice of the *route* to you; But I do by no means intend that you ſhould leave Rome after the Jubilee, as you ſeem to intend in your letter: on the contrary, I will have Rome your head-quarters for ſix months at leaſt; till you ſhall have, in a manner, acquired the *Jus Civitatis* there. More things are to be ſeen and learned there, than in any other town in Europe; there are the beſt maſters to inſtruct, and the beſt companies to poliſh you. In the ſpring, you may make (if you pleaſe) frequent

quent excurſions to Naples; but Rome muſt ſtill be your he quarters, till the heats of June drive you from thence to ſome ther place in Italy, which we ſhall think of by that time. to the expence which you mention, I do not regard it in the le from your infancy to this day, I never grudged any expence your education, and ſtill leſs do it now, that it is become m important and deciſive. I attend to the objects of your exp ces, but not to the ſums. I will certainly not pay one ſhill for your loſing your noſe, your money, or your reaſon; that i will not contribute to women, gaming and drinking. But I moſt cheerfully ſupply, not only every neceſſary, but every cent expence you can make. I do not care what the beſt maſ coſt. I would have you as well dreſt, lodged, and attended, any reaſonable man of faſhion in his travels. I would have have that pocket-money that ſhould enable you to make proper expence *d'un honnete homme*. In ſhort, I bar no expence, that has neither vice nor folly for its object; and u der thoſe two reaſonable reſtrictions, draw and welcome.

As for Turin, you may go there hereafter, as a traveller, a month or two; but you cannot conveniently reſide there an academician, for reaſons which I have formerly commu cated to Mr Harte, and which Mr Villetes, ſince his return h has ſhewn me in a ſtill ſtronger light than he had done by letters from Turin, of which I ſent copies to Mr Harte, thoug probably he never received them.

After you have left Rome, Florence is one of the places wi which you ſhould be thoroughly acquainted. I know that the is a great deal of gaming there; but at the ſame time, the are, in every place, ſome people whoſe fortunes are either ſmall, or whoſe underſtandings are too good to allow them play for any thing above trifles; and with thoſe people you w aſſociate yourſelf, if you have not, (as I am aſſured you have no in the leaſt) the ſpirit of gaming in you. Moreover, at ſuſpect ed places, ſuch as Florence, Turin, and Paris, I ſhall be more a tentive to your draughts, and ſuch as exceed a proper and hand-

ſome

e expence will not be anſwered; for I can eaſily know whe- you game or not, without being told.

Ir Harte will determine your *route* to Rome, as he ſhall k beſt; whether along the coaſt of the Adriatic, or that of Mediterranean, it is equal to me; but you will obſerve to e back a different way from that you went.

ince your health is ſo well reſtored, I am not ſorry that you returned to Venice, for I love Capitals. Every thing is beſt apitals; the beſt maſters, the beſt companies, and the beſt ners. Many other places are worth ſeeing, but Capitals y are worth reſiding at. I am very glad that Madame Ca- o received you ſo well; Monſieur I was ſure would: pray re them both of my reſpects, and of my ſenſibility of their dneſs to you. Their houſe will be a very good one for you Rome; and I would adviſe you to be domeſtic in it if you . But Madame, I can tell you, requires great attentions. dame Micheli has written a favourable account of you to my nd the Abbé Groſſa Teſta, in a letter which he ſhewed me, d in which there are ſo many civil things to myſelf, that I uld wiſh to tell her how much I think myſelf obliged to her. pprove very much of the allotment, of your time at Venice; y go on ſo for a twelvemonth at leaſt, wherever you are, u will find your own account in it.

I like your laſt letter which gives me an account of yourſelf, d your own tranſactions; for, though I do not recommend *egotiſm* to you, with regard to any body elſe, I deſire that u will uſe it with me, and with me only. I intereſt myſelf all that you do; and as yet, (excepting Mr Harte,) nobody e does. He muſt of courſe know all, and I deſire to know a eat deal.

I am glad you have received, and that you like the diamond ckles. I am very willing that you ſhould make, but very un- lling that you ſhould *cut* a figure with them at the Jubilee; e *cutting a figure* being the very loweſt vulgariſm in the gliſh language; and equal in elegancy to Yes, my Lady, and o, my Lady. The words *vaſt* and *vaſtly*, you would have found

found by my former letter that I had proſcribed out of the c
tion of a gentleman; unleſs their proper ſignification of *ſize*
bulk. Not only in language, but in every thing elſe, take gr
care that the firſt impreſſions you give of yourſelf may be
only favourable, but pleaſing, engaging, nay, ſeducing. T
are often deciſive; I confeſs they are a good deal ſo with m
and I cannot wiſh for farther acquaintance with a man wh
firſt *abord* and addreſs diſpleaſe me.

So many of my letters have miſcarried, and I know ſo lit
which, that I am forced to repeat the ſame thing over and o
again eventually. This is one. I have wrote twice to
Harte, to have your picture drawn in miniature, while you w
at Venice, and to ſend it me in a letter: it is all one to m
whether in enamel or in water-colours, provided it is but ve
like you. I would have you drawn exactly as you are, and
no whimſical dreſs. I lay more ſtreſs upon the likeneſs of t
picture, than upon the taſte and ſkill of the painter. If this
not already done, I deſire that you will have it done forthwi
before you leave Venice; and encloſe it in a letter to m
which letter, for greater ſecurity I would have you deſire S
James Gray to incloſe in his pocket to the office; as I, for t
ſame reaſon, ſend this under his cover. If the picture be do
upon vellum, it will be the moſt portable. Send me, at t
ſame time, a thread of ſilk of your own length exactly. I a
ſolicitous about your figure; convinced, by a thouſand inſtance
that a good one is a real advantage. *Mens ſana in corpo*
ſano, is the firſt and greateſt bleſſing; I would add *et pulchr*
to complete it. May you have that and every other! Adieu.

Have you received my letters of recommendation to Car
Albani, and the Duke de Nivernois, at Rome?

LETTER CXCVII.

London, October 9th, O. S. 1749.

DEAR BOY

If this letter finds you at all, of which I am very doubtful, it will find you at Venice, preparing for your journey to me; which, by my laſt letter to Mr Harte, I adviſed you make along the coaſt of the Adriatic, thorough Rimini, Loreto, Ancona, &c. places that are all worth ſeeing, but not worth ſtaying at. And ſuch I reckon all places, where the arts only are employed. Remains of antiquity, public buildings, paintings, ſculptures, &c. ought to be ſeen, and that with a proper degree of attention; but this is ſoon done, for they are but outſides. It is not ſo with more important objects; the inſides of which muſt be ſeen; and they require and deſerve much more attention. The Characters, the Heads, and the Hearts of men, are the uſual ſcience of which I would have you perfect maſter. That ſcience is beſt taught and beſt learnt in Capitals, where every human paſſion has its object, and exerts all its force and all its arts in the purſuit. I believe there is no place in the world, where every paſſion is buſier, appears in more ſhapes, and is conducted with more art, than at Rome. Therefore, when you are there, do not imagine that the Capitol, the Vatican, and the Pantheon, are the principal objects of your curioſity: But, of one minute that you beſtow upon thoſe, employ ten days in informing yourſelf of the nature of that government, the riſe and ſway of the Papal power, the politics of that court, the *Brigues* of the Cardinals, the tricks of the Conclaves; and, in general, every thing that relates to the interior of that extraordinary government, founded originally upon the ignorance and ſuperſtition of mankind, extended by the weakneſs of ſome Princes, and the ambition of others; declining of late, in proportion as knowledge has increaſed; and owing its preſent precarious ſecurity,

NOT

not to the religion, the affection, or the fear, of the Tempo
Powers, but to the jealouſy of each other. The Pope's
communications are no longer dreaded; his indulgencies li
ſolicited, and ſell very cheap; and his Territories, formidable
no Power, are coveted by many, and will, moſt undoubted
within a century, be ſcantled out among the great Powers, w
have now a footing in Italy; whenever they can agree u
the diviſion of the Bear's ſkin. Pray inform yourſelf thorough
of the hiſtory of the Popes and of the Popedom; which, for ma
centuries, is interwoven with the Hiſtory of all Europe. Re
the beſt authors who treat of theſe matters, and eſpecially,
Paolo, de Beneficiis; a ſhort, but very material book. Y
will find at Rome ſome of all the religious Orders in the Chr
tian world. Inform yourſelf carefully of their origin, th
founders, their rules, their reforms, and even their dreſſes:
acquainted with ſome of all of them, but particularly with t
Jeſuits; whoſe ſociety I look upon to be the moſt able and be
governed ſociety in the world. Get acquainted, if you can, wi
their General, who always reſides at Rome; and who, thoug
he has no ſeeming power out of his own Society, has (it m
be) more real influence over the whole world, than any tempor
prince in it. They have almoſt engroſſed the education of youth
they are, in general, Confeſſors to moſt of the Princes in Europ
and they are the principal miſſionaries out of it; which thr
articles give them a moſt extenſive influence, and ſolid adva
tages; witneſs their ſettlement in Paraguay. The Catholic
in general, declaim againſt that ſociety; and yet are all gover
ed by individuals of it. They have, by turns, been baniſhe
and with infamy, almoſt every country in Europe; and have a
ways found means to be reſtored, even with triumph. I
ſhort, I know no government in the world that is ca
ried on upon ſuch deep principles of policy, I will not add, mo
rality. Converſe with them, frequent them, court them; bu
know them.

Inform yourſelf too of that infernal Court, the Inquiſition

ich, though not so considerable at Rome as in Spain, and Por-
al, will, however, be a good sample to you of what the vil-
y of some men can contrive, the folly of others receive, and
h together establish; in spite of the first natural principles of
ion, justice, and equity.

These are the proper and useful objects of the attention of a
n of sense, when he travels; and these are the objects for
ich I have sent you abroad; and I hope you will return
roughly informed of them.

I receive, this very moment, Mr Harte's letter of the 1st Oc-
er, N. S. but I have never received his former, to which he
rs in this, and you refer in your last; in which he gave me
reasons for your leaving Verona so soon: nor have I ever re-
ed that letter in which your case was stated, by your phy-
ans. Letters to and from me have worse luck than other
ple's; for you have written to me, and I to you, for these
three months, by way of Germany, with as little success as
ore.

I am edified with your morning applications, and your evening
lantries, at Venice, of which Mr Harte gives me an account.
y go on with both there, and afterwards at Rome; where,
vided you arrive in the beginning of December, you may stay
Venice as much longer as you please.

Make my compliments to Sir James Gray and Mr Smith,
h my acknowledgements for the great civilities they shew
.

I wrote to Mr Harte, by the last post, October the 6th, O. S.
will write to him in a post or two, upon the contents of his
: Adieu! *Point de distractions;* and remember the *Graces.*

LETTER CXCVIII.

London, October 17th, O. S. 174

DEAR BOY,

I HAVE at last, received Mr Harte's letter, of the 19th S tember, N. S. from Verona. Your reasons for leaving t place were very good ones; and, as you staid there long eno to see what was to be seen. Venice (as a Capital) is, in my o nion, a much better place for your residence. Capitals are ways the seats of Arts and Sciences, and the best compan I have stuck to them all my life-time; and I advise you to so too.

You will have received, in my three or four last letters, directions for your further motions, to another Capital; whe propose that your stay shall be pretty considerable. The pence, I am well aware, will be so too; but that, as I told before, will have no weight, when your improvement and vantage are in the other scale. I do not care a groat what if neither Vice nor Folly are the objects of it, and if Mr Ha gives his sanction.

I am very well pleased with your account of Carniola; t are the kind of objects worthy of your enquiries and knowle The Produce, the Taxes, the Trade, the Manufactures, Strength, the Weakness, the Government, of the several co tries which a man of sense travels through, are the mate points to which he attends; and leaves the Steeples, Mar places, and the signs, to the laborious and curious researches Dutch and German travellers.

Mr Harte tells me, that he intends to give you, by mean Signor Vicentini, a general notion of Civil and Military Ar tecture; with which I am very well pleased. They are quent subjects of conversation; and it is very right that should have some idea of the latter, and a good taste of the mer; and you may very soon learn as much as you need k

either. If you read about one third of Palladio's Book of Architecture, with some skilful person, and then, with that person, examine the best buildings by those rules, you will know the different proportions of the different Orders: the several diameters of their columns; their intercolumniations; their several uses, &c. The Corinthian Order is chiefly used, in magnificent buildings, where ornament and decoration are the principal objects; the Doric is calculated for strength, and the Ionic partakes of the Doric strength, and of the Corinthian ornaments. The Composite and the Tuscan Orders are more modern and were unknown to the Greeks: the one is too light, the other too clumsy. You may soon be acquainted with the considerable parts of Civil Architecture; and for the minute and mechanical parts of it, leave them to masons, bricklayers, and Lord Burlington; who has, to a certain degree, lessened himself by knowing them too well. Observe the same method as to Military Architecture: understand the terms; know the general rules, and then see them in execution with some skilful person. Go with some Engineer or old Officer, and view, with care, the real fortifications of some strong place; and you will get a clearer Idea of Bastions, Half-moons, Horn-works, Ravelins, Glacis, &c. then all the masters in the world could give you upon paper. And thus much I would, by all means, have you know of both Civil and Military Architecture.

I would also have you acquire a liberal taste of the two liberal arts of Painting and Sculpture; but without descending into those *minuties*, which our modern Virtuosi most affectedly dwell upon. Observe the great parts attentively; see if nature be truly represented; if the passions are strongly expressed; if the characters are preserved: and leave the trifling parts, with their little jargon to affected puppies. I would advise you, also, to read the history of the Painters and Sculptors; and I know none better than Felbien's. There are many in Italian; you will inform yourself which are the best. It is a part of history, very entertaining, curious enough, and not quite useless. All these sorts of things I would have you know, to a certain degree;

but remember, that they must only be the amusements, and not the business of a man of parts.

Since writing to me in German would take up so much of your time, of which I would not now have one moment wasted, I will accept of your composition, and content myself with a moderate German letter, once a fortnight, to Lady Chesterfield or Mr Grevenkop. My meaning was, only that you would not forget what you had already learned of the German language and character; but, on the contrary, that, by frequent use, it should grow more easy and familiar. Provided you take care of that, I do not care by what means: but I do desire, that you will, every day of your life, speak German to somebody or other (for you will meet with Germans enough) and write a line or two of it every day, to keep your hand in. Why should you not (for instance) write your own little memorandums and accounts in that language and character? by which too, you would have this advantage into the bargain, that, if mislaid, few but yourself could read them.

I am extremely glad to hear, that you like the assemblies at Venice well enough to sacrifice some suppers to them; for I hear that you do not dislike your suppers neither. It is therefore plain, that there is somebody or something, at those assemblies, which you like better than your meat. And as I know there is none but good company at those assemblies, I am very glad to find that you like good company so well. I already imagine that you are a little smoothed by it; and that you have either reasoned yourself, or that they have laughed you out of your absences and *distractions;* for I cannot suppose that you go there to insult them. I likewise imagine, that you wish to be welcome where you wish to go; and consequently, that you both present and behave yourself there *en galant homme, et pas en bourgeois.*

If you have vowed to any body there, one of those eternal passions, which I have sometimes known, by great accident, last three months; I can tell you, that without great attention, infinite politeness, and engaging air and manners, the omens will

e ſiniſter, and the goddeſs unpropitious. Pray tell me, what re the amuſements of thoſe aſſemblies? Are they little com- ercial play, are they muſic, are they *la belle converſation*, or re they all three? *Y file-t-on le parfait amour? Y debite-t-on s beaux ſentiments? Ou eſt-ce qu'on y parle Epigramme?* nd pray which is your department? *Tutis depone in auribus?* Whichever it is, endeavour to ſhine, and excel in it. Aim, at aſt at the perfection of every thing that is worth doing at all; nd you will come nearer it than you would imagine; but thoſe lways crawl infinitely ſhort of it, whoſe aim is only mediocrity, dieu.

P. S. By an uncommon diligence of the poſt, I have this mo- ent received yours of the 9th N. S.

LETTER CXCIX.

London, October 24. *O. S.* 1749.

Dear Boy,

BY my laſt I only acknowledged, by this I anſwer your letter the 9th October, N. S.

I am very glad that you approved of my letter of September he 12th, O. S. becauſe it is upon that footing that I always ropoſe living with you. I will adviſe you ſeriouſly, as a Friend ſome experience, and I will converſe with you cheerfully as a Companion: the Authority of a Parent ſhall for ever be laid a- ſide; for, wherever it is exerted, it is uſeleſs: ſince, if you have either ſenſe or ſentiments enough to follow my advice as a friend, your unwilling obedience to my orders, as a Father, will e a very aukward and unavailing one, both to yourſelf and me. Tacitus ſpeaking of an army that aukwardly and unwillingly o- beyed its Generals, only from the fear of puniſhment, ſays, they obeyed indeed, *ſed ut qui mallent juſſa Imperatorum interpreta- ri quam exequi.* For my own part, I diſclaim ſuch obedience.

You think, I find, that you do not underſtand Italian; but I

can tell you, that, like the *Bourgeois Gentilhomme*, who spo
proſe without knowing it, you underſtand a great deal, thou
you do not know that you do; for whoever underſtands Fren
and Latin, ſo well as you do, underſtands at leaſt half the Itali
language, and has very little occaſion for a Dictionary. And
the idioms, the phraſes, and the delicacies of it, converſatio
and a little attention will teach them you, and that ſoon; the
fore, pray ſpeak it in company, right or wrong, *a tourt ou a tr
vers*, as ſoon as ever you have got words enough to aſk a comm
queſtion, or give a common anſwer. If you can only ſay *bo
giorno*, ſay it inſtead of ſaying *bon jour*, I mean, to every Italian
the anſwer to it will teach you more words, and inſenſibly y
will be very ſoon maſter of that eaſy language. You are qui
right in not neglecting your German for it, and in thinking th
it will be of more uſe to you; it certainly will, in the courſe o
your buſineſs; but Italian has its uſe too, and is an ornament in
to the bargain; there being many very polite and good author
in that language. The reaſon you aſſign for having hither
met with none of my ſwarms of Germans, in Italy, is a very ſo
lid one; and I can eaſily conceive, that the expence neceſſary fo
a traveller, muſt amount to a number of *Thalers*, *Groſchen* an
Kreutzers, tremendous to a German fortune. However, you
will find ſeveral at Rome, either Eccleſiaſtics, or in the *ſuite* o
the Imperial Miniſter; and more, when you come into the Mi-
laneſe, among the Queen of Hungary's Officers. Beſides, you
have a Saxon ſervant, to whom, I hope, you ſpeak nothing but
German.

I have had the moſt obliging letter in the world from Mon-
ſieur Capello, in which he ſpeaks very advantageouſly of you,
and promiſes you his protection at Rome. I have wrote him an
anſwer, by which I hope I have domeſticated you at his *hotel*
there; which I adviſe you to frequent as much as you can. *Il
eſt vrai qu'il ne paie pas beaucoup de ſa figure*; but he has
ſenſe and knowledge at bottom, with a great experience of bu-
ſineſs, having been already Embaſſador at Madrid, Vienna, and
London.

London. And I am very sure that he will be willing to give any informations in that way, that he can.

Madame was a capricious, whimsical fine lady, till the small-, which she got here, by lessening her beauty, lessened her mours too; but, as I presume it did not change sex, I trust to that for her having such a share of them i, as may contribute to smooth and polish you. She, ubtless, still thinks, that she has beauty enough remaining, to title her to the attentions always paid to beauty; and she has tainly rank enough to require respect. Those are the sort of men, who polish a young man the most; and who give him t habit of complaisance, and that flexibility and versality of manners which prove of great use to him with men, and in the rse of business.

You must always expect to hear, more or less, from me, upon t important subject of Manners, Graces, Address, and that un-inable *je ne scais quoi* that ever pleases. I have reason to believe t you want nothing else; but I have reason to fear too, that you nt these; and that want will keep you poor in the midst of all plenty of knowledge which you my have treasured up. Adieu.

LETTER CC.

London, November 3. *O. S.* 1749.

DEAR BOY,

FROM the time that you have had life, it has been the principal and favourite object of mine, to make you as perfect as e imperfections of human nature will allow: in this view, I ve grudged no pains nor expence in your education; convinced that Education, more than Nature, is the cause of that great ference which we see in the characters of men. While you ere a child, I endeavoured to form your heart habitually to virue and honour, before your understanding was capable of shewg you their beauty and utility. Those principles, which you en got, like your grammar rules, only by rote, are now, I am persuaded,

perſuaded, fixed and confirmed by reaſon. And indeed they ſo plain and clear, that they require but a very moderate d gree of underſtanding, either to comprehend or practiſe the Lord Shafteſbury ſays, very prettily, that he would be virtuo for his own ſake, though nobody were to know it; as he would clean for his own ſake, though nobody were to ſee him. I ha therefore, ſince you have had the uſe of your reaſon, never writt to you upon thoſe ſubjects: they ſpeak beſt for themſelves; and ſhould now juſt as ſoon think of warning you gravely not to fa into the dirt or the fire, as into diſhonour or vice. This view mine, I conſider as fully attained. My next object was foun and uſeful Learning. My own care firſt, Mr Harte's afterward and *of late* (I will own it to your praiſe) your own application have more than anſwered my expectations in that particular and, I have reaſon to believe, will anſwer even my wiſhes. A that remains for me then to wiſh, to recommend, to inculcate to order, and to inſiſt upon, is Good-breeding; without which all your other qualifications will be lame, unadorned, and to a certain degree unavailing. And here I fear, and have too much reaſon to believe, that you are greatly deficient. The remainder of this letter, therefore, ſhall be (and it will not be the laſt by a great many) upon that ſubject.

A friend of yours and mine has very juſtly defined Good-breeding to be, *the reſult of much good-ſenſe, ſome good-nature, and a little ſelf-denial for the ſake of others, and with a view to obtain the ſame indulgence from them.* Taking this for granted, (as I think it cannot be diſputed) it is aſtoniſhing to me, that any body, who has good ſenſe and good-nature (and I believe you have both) can eſſentially fail in good-breeding. As to the modes of it, indeed, they vary according to perſons, places, and circumſtances; and are only to be acquired by obſervation and experience; but the ſubſtance of it is every where and eternally the ſame. Good manners are, to particular ſocieties, what good morals are to ſociety in general; their cement and their ſecurity. And, as laws are enacted to enforce good morals, or at leaſt to prevent the ill effects of bad ones; ſo there are certain

rules

es of civility, univerſally employed and received, to enforce d manners, and puniſh bad ones. And indeed there ſeems to e be leſs difference, both between the crimes and puniſhments, n at firſt one would imagine. The immoral man, who in- es another's property, is juſtly hanged for it; and the ill- d man, who, by his ill manners, invades and diſturbs the quiet d comforts of private life, is by common conſent as juſtly ba- ed ſociety. Mutual complaiſances, attentions and ſacrifices little conveniencies, are as natural an implied compact be- en civilized people, as protection and obedience are between gs and ſubjects: whoever, in either caſe, violates that com- t, juſtly forfeits all advantages ariſing from it. For my own t, I really think, that, next to the conſcioufneſs of doing a d action, that of doing a civil one is the moſt pleaſing; and epithet which I ſhould covet the moſt, next to that of Ari- es, would be that of well-bred. Thus much for good-breed- in general: I will now conſider ſome of the various modes d degrees of it.

Very few, ſcarcely any, are wanting in the reſpect which they uld ſhew to thoſe whom they acknowledge to be infinitely eir ſuperiors; ſuch as Crowned Heads, Princes, and public per- s of diſtinguiſhed and eminent poſts. It is the manner of wing that reſpect which is different. The man of faſhion, d of the world, expreſſes it in its fulleſt extent; but natural- , eaſily, and without concern: whereas a man, who is not uſed keep good company, expreſſes it aukwardly; one ſees that he not uſed to it, and that it coſts him a great deal: but I never w the worſt-bred man living, guilty of lolling, whiſtling, tching his head, and ſuch-like indecencies, in company that reſpected. In ſuch companies, therefore the only point to be tended to is, to ſhew that reſpect, which every body means to ew, in an eaſy, unembarraſſed, and graceful manner. This is hat obſervation and experience muſt teach you.

In mixed companies, whoever is admitted to make part of em, is, for the time at leaſt, ſuppoſed to be upon a footing of quality with the reſt; and conſequently, as there is no one prin-

cipal

cipal object of awe and reſpect, people are apt to take a great latitude in their behaviour, and to be leſs upon their guard; and ſo they may, provided it be within certain bounds, which are on no occaſion to be tranſgreſſed. But, upon theſe occaſions though no one is entitled to diſtinguiſhed marks of reſpect, every one claims, and very juſtly, every mark of civility and good breeding. Eaſe is allowed, but careleſſneſs and negligence are ſtrictly forbidden. If a man accoſts you, and talks to you ever ſo dully or frivolouſly, it is worſe than rudeneſs, it is brutality to ſhew him, by a manifeſt inattention to what he ſays, that you think him a fool or a blockhead, and not worth hearing. It is much more ſo with regard to women; who, of whatever rank they are, are entitled in conſideration of their ſex, not only to an attentive, but an officious good-breeding from men. Their little wants, likings, diſlikes, preferences, antipathies, fancies, whims, and even impertinencies, muſt be officiouſly attended to, flattered, and if poſſible, gueſſed at and anticipated, by a well-bred man. You muſt never uſurp to yourſelf thoſe conveniencies and *agremens* which are of common right; ſuch as the beſt place, the beſt diſhes, *&c.* but, on the contrary, always decline them your-ſelf, and offer them to others; who, in their turns, will offer them to you: ſo that, upon the whole, you will in your turn, enjoy your ſhare of the common right. It would be endleſs for me to enumerate all the particular inſtances in which a well-bred man ſhews his good-breeding in good company; and it would be injurious to you to ſuppoſe, that your own good ſenſe will not point them out to you; and then your own good-nature will recommend, and your ſelf-intereſt enforce the practice.

There is a third ſort of good-breeding, in which people are moſt apt to fail, from a very miſtaken notion, that they cannot fail at all. I mean with regard to one's moſt familiar friends and acquaintances, or thoſe who really are our inferiors; and there, undoubtedly, a greater degree of eaſe is not only allowed, but proper, and contributes much to the comforts of a private, ſocial life. But that eaſe and freedom have their bounds too, which muſt by no means be violated. A certain degree of negli-

gence

ce and careleſſneſs becomes injurious and inſulting, from the or ſuppoſed inferiority of the perſons: and that delightful ty of converſation among a few friends, is ſoon deſtroyed, as ty often has been, by being carried to licentiouſneſs. But mple explains things beſt, and I will put a pretty ſtrong caſe, poſe you and me alone together; I believe you will allow I have as good a right to unlimited freedom in your compa- as either you or I can poſſibly have in any other; and I am to believe too, that you would indulge me in that freedom, ir as any body would. But, notwithſtanding this, do you gine that I ſhould think there were no bounds to that free- n? I aſſure you, I ſhould not think ſo; and I take myſelf to as much tied down by a certain degree of good manners, to , as by other degrees of them to other people. Were I to w you, by a manifeſt inattention to what you ſaid to me, that as thinking of ſomething elſe the whole time; were I to wn extremely, ſnore, or break wind in your company, I ſhould nk that I behaved myſelf to you like a beaſt, and ſhould not pect that you would care to frequent me. No. The moſt fa- liar and intimate habitudes, connections, and friendſhips, re- re a degree of good-breeding, both to preſerve and cement m. If ever a man and his wife, or a man and his miſtreſs, o paſs nights as well as days together, abſolutely lay aſide good-breeding, their intimacy will ſoon degenerate into a ſe familarity, infallibly productive of contempt or diſguſt. e beſt of us have our bad ſides, and it is as imprudent, as it ill-bred, to exhibit them. I ſhall certainly not uſe ceremony th you; it would be miſplaced between us: but I ſhall cer- nly obſerve that degree of good-breeding with you, which is, the firſt place, decent, and which, I am ſure, is abſolutely ne- ſſary to make us like one another's company long.

I will ſay no more, now, upon this important ſubject of good- eeding: upon which I have already dwelt too long, it may be, r one letter; and upon which I ſhall frequently refreſh your emory hereafter: but I will conclude with theſe axioms.

That the deepeſt learning, without good-breeding, is unwel-

come

come and tireſome pedantry, and of uſe no where but in a man's own cloſet: and conſequently of little or no uſe at all.

That a man, who is not perfectly well-bred, is unfit for good company, and unwelcome in it; will conſequently diſlike it ſoon afterwards renounce it; and be reduced to ſolitude, or, what is worſe, to low and bad company.

That a man, who is not well-bred, is full as unfit for buſineſs as for company.

Make then, my dear child, I conjure you, Good-breeding the great object of your thoughts and actions, at leaſt half the day. Obſerve carefully the behaviour and manners of thoſe who are diſtinguiſhed by their good-breeding; imitate, nay, endeavour to excel, that you may at leaſt reach them; and be convinced that good-breeding is, to all worldly qualifications, what charity is to all Chriſtian virtues. Obſerve how it adorns merit, and how often it covers the want of it. May you wear it to adorn, and not to cover you! Adieu.

LETTER CCI.

London, November 14. *O. S.* 1749.

DEAR BOY,

THERE is a natural Good-breeding, which occurs to every man of common ſenſe, and is practiſed by every man of common good nature. This good-breeding is general, independent of modes; and conſiſts in endeavours to pleaſe and oblige our fellow-creatures by all good-offices, ſhort of moral duties. This will be practiſed by a good natured American ſavage, as eſſentially as by the beſt bred European. But then, I do not take it to extend to the ſacrifice of our own conveniencies, for the ſake of other people's. Utility introduced this ſort of good-breeding, as it introduced commerce; and eſtabliſhed a truck of the little *agremens* and pleaſures of life. I ſacrifice ſuch a conveniency to you, you ſacrifice another to me; this commerce circulates, and every individual finds his account in it upon the whole. The

third

rd ſort of good-breeding is local, and is variouſly modified, not only different countries, but in different towns of the ſame ntry. But it muſt be founded upon the two former ſorts: y are the matter; to which, in this caſe, Faſhion and Cuſtom y give the different ſhapes and impreſſions. Whoever has two firſt ſorts will eaſily acquire this third ſort of good-breed-, which depends ſingly upon attention and obſervation. It is, perly, the poliſh, the luſtre, the laſt finiſhing ſtrokes of good-eding. It is to be found only in Capitals, and even there it ies: the good-breeding of Rome differing, in ſome things, m that of Paris; that of Paris, in others, from that of Ma-d; and that of Madrid, in many things, from that of London. man of ſenſe, therefore, carefully attends to the local manners the reſpective places where he is, and takes for his models e perſons whom he obſerves to be at the head of the faſhion good-breeding. He watches how they addreſs themſelves their ſuperiors, how they accoſt their equals, and how they at their inferiors; and lets none of thoſe little niceties eſcape m, which are to good-breeding, what the laſt delicate and ma-ly touches are to a good picture; and of which the vulgar e no notion, but by which good judges diſtinguiſh the maſter. attends even to their air, dreſs and motions, and imitates em, liberally, and not ſervilely; he copies, but does not mi-c. Theſe perſonal Graces are of very great conſequence. ey anticipate the ſentiments, before merit can engage the un-rſtanding; they captivate the heart, and gave riſe, I believe, the extravagant notions of Charms and Philters. Their ef-cts were ſo ſurpriſing, that they were reckoned ſupernatural e moſt graceful and beſt-bred men, and the handſomeſt and ateeleſt women, give the moſt Philters; and, as I verily be-ve, without the leaſt aſſiſtance of the devil. Pray be not only ell dreſſed, but ſhining in your dreſs; let it have *du brillant*: do not mean by a clumſy load of gold and ſilver, but by the te and faſhion of it. Women like and require it; they think an attention due to them: but, on the other hand, if your mo-ons and carriage are not graceful, genteel, and natural, your

fine cloths will only display your aukwardness the more. B
I am unwilling to suppose you still aukward; for surely, by th
time, you must have catched a good air in good company. Whe
you went from hence, you were not naturally aukward; b
your aukwardness was adventitious and Westmonasterial. Lei
sig, I apprehend, is not the seat of the Graces; and I presum
you acquired none there. But now, if you will be pleased to ob
serve what people of the first fashion do with their legs and arm
heads and bodies, you will reduce yours to certain decent law
of motion. You danced pretty well here, and ought to danc
very well before you come home; for what one is obliged to d
sometimes, one ought to be able to do well. Besides, *la bell
danse donne du brillant a un jeune homme.* And you shoul
endeavour to shine. A calm serenity, negative merit an
Graces, do not become your age. You should be *alerte, adroit
vif;* be wanted, talked of, impatiently expected, and unwilling
ly parted with in company. I should be glad to hear half a do
zen women of fashion say, *Ou est donc le petit Stanhope? Qu
ne vientil? Il faut avour qu'il est aimable.* All this I do no
mean singly with regard to men, and with a view of your ma
king yourself considerable. For, with very small variations, th
same things that please women please men: and a man, whos
manners are softened and polished by women of fashion, and wh
is formed by them to an habitual attention and complaisance
will please, engage, and connect men, much easier and more
than he would otherwise. You must be sensible that you can
not rise in the world, without forming connections, and enga
ging different characters to conspire in your point. You mus
make them your dependents, without their knowing it, an
dictate to them while you seem to be directed by them. Thos
necessary connections can never be formed, or preserved, but by
an uninterrupted series of complaisance, attentions, politenes
and some constraint. You must engage their hearts if you woul
have their support; you must watch the *mollia tempora*, and cap
tivate them by the *agremens*, and charms of conversation. Peo
ple will not be called out to your service, only when you wan
them

em; and, if you expect to receive ſtrength from them, they uſt receive either pleaſure or advantage from you.

I received in this inſtant a letter from Mr Harte, of the 2d .S. which I will anſwer ſoon; in the mean time, I return im my thanks for it, through you. The conſtant good accounts which he gives me of you, will make me ſuſpect him of rtiality, and think him *le medicin tant mieux*. Conſider, therere, what weight any future depoſition of his, againſt you, uſt neceſſarily have with me. As in that caſe he will be a very nwilling, he muſt conſequently be a very important witneſs. Adieu.

LETTER CCII.

DEAR BOY,

MY laſt was upon the ſubject of Good-breeding; but I think, it rather ſet before you the unfitneſs and diſadvantages of ill-breeding, than the utility and neceſſity of Good: it was rather negative than poſitive. This, therefore, ſhall go further, and explain to you the neceſſity, which you, of all people living, lie under, not only of being poſitively and actively well-bred, but of ſhining and diſtinguiſhing yourſelf by your good-breeding. Conſider your own ſituation in every particular, and judge whether it is not eſſentially your intereſt, by your own good-breeding to others, to ſecure theirs to you: and that, let me aſſure you, is the only way of doing it; for people will repay and with intereſt too, inattention with inattention, neglect with neglect, and ill manners with worſe; which may engage you in very diſagreeable affairs. In the next place, your profeſſion requires, more than any other, the niceſt and moſt diſtinguiſhed good-breeding. You will negotiate with very little ſucceſs, if you do not previouſly by your manners, conciliate and engage the affections of thoſe with whom you are to negociate. Can you ever get into the confidence and the ſecrets of the Courts where you may happen to reſide, if you have not thoſe pleaſing, inſinuating manners, which alone can procure them?

Upon my word, I do not say too much, when I say, that superior good-breeding insinuating manners, and genteel address, are half your business. Your knowledge will have but very little influence upon the mind, if your Manners prejudice the heart against you; but, on the other hand, how easily will you *dupe* the understanding, where you have first engaged the heart? and hearts are, by no means, to be gained by that mere common civility which every body practises. Bowing again to those who bow to you, answering drily those who speak to you, and saying nothing offensive to any body, is such negative good-breeding, that it is only not being a brute: as it would be but a very poor commendation of any man's cleanliness, to say, that he did not stink. It is an active, chearful, officious, seducing good-breeding, that must gain you the good-will and first sentiments of the men, and the affections of the women. You must carefully watch and attend to their passions, their tastes, their little humours and weaknesses, and *aller au devant*. You must do it, at the same time with alacrity and *impressement*, and not as if you graciously condescended to humour their weaknesses.

For instance; suppose you invited any body to dine or sup with you, you ought to recollect if you had observed that they had any favourite dish, and take care to provide it for them: and, when it came, you should say, *You seemed to me, at such and such a place, to give this dish a preference, and therefore I ordered it: This is the wine that I observed you liked, and therefore I procured some.* The more trifling these things are, the more they prove your attention for the person, and are consequently the more engaging. Consult your own breast, and recollect how these little attentions, when shewn you by others, flatter that degree of self-love and vanity, from which no man living is free. Reflect how they incline and attract you to that person, and how you are propitiated afterwards to all which that person says or does. The same causes will have the same effects in your favour. Women, in a great degree, establish or destroy every man's reputation of good-breeding; you must, therefore, in a manner, overwhelm them with these attentions: they are

pised

fed to them, they expect them, and, to do them justice, they commonly requite them. You must be sedulous, and rather over officious than under, in procuring them their coaches, their chairs, their conveniencies in public places: not see what you should not see; and rather assist, where you cannot help seeing. Opportunities of shewing these attentions present themselves perpetually; but, if they do not, make them. As Ovid advises his lover, when he sits in the *Circus* near his mistress, to wipe the dust of her neck, even if there be none: *Si nullus, tamen excute nullum.* Your conversation with women should always be respectful; but at the same time, *enjoue*, and always addressed to their vanity. Every thing you say or do, should convince them of the regard you have (whether you have it or not) for their beauty, their wit, or their merit. Men have possibly as much vanity as women, though of another kind; and both art and good-breeding require, that, instead of mortifying, you should please and flatter it, by words and looks of approbation. Suppose (which is by no means improbable) that, at your return to England, I should place you near the person of some one of the Royal Family; in that situation, good-breeding, engaging address, adorned with all the graces that dwell at Courts, would very probably make you a Favourite, and, from a Favourite, a Minister; but all the knowledge and learning in the world, without them, never would. The penetration of Princes seldom goes deeper than the surface. It is the exterior that always engages their hearts; and I would never advise you to give yourself much trouble about their understandings. Princes in general (I mean those *Porphyrogenets* who are born and bred in purple) are about the pitch of women; bred up like them, and are to be addressed and gained in the same manner. They always see, they seldom weigh. Your lustre, not your solidity, must take them; your inside will afterwards support and secure what your outside has acquired. With weak people (and they undoubtedly are three parts in four of mankind) good-breeding, address, and manners are every thing; they can go no deeper: but let me assure you that they are a great deal even with people of the best un-

derſtandings. Where the eyes are not pleaſed, and the heart is not flattered, the mind will be apt to ſtand out. Be this right or wrong, I confeſs I am ſo made myſelf. Aukwardneſs and ill-breeding ſhock me, to that degree, that where I meet with them, I cannot find in my heart to inquire into the intrinſic merit of that perſon; I haſtily decide in myſelf, that he can have none; and am not ſure, I ſhould not even be ſorry to know that he had any. I often paint you in my imagination, in your preſent *lon-tananza*; and, while I view you in the light of ancient and modern learning, uſeful and ornamental knowledge, I am charmed with the proſpect; but when I view you in another light, and repreſent you aukward, ungraceful, ill-bred with vulgar air and manners, ſhambling towards me with inattention and *diſtractions*, I ſhall not pretend to deſcribe to you what I feel; but will do as a ſkilful painter did formerly—draw a veil before the countenance of the father.

I dare ſay you know already enough of Architecture, to know that the Tuſcan is the ſtrongeſt and moſt ſolid of all the Orders; but, at the ſame time, it is the coarſeſt and clumſieſt of them. Its ſolidity does extremely well, for the foundation and baſe floor of a great edifice; but if the whole building be Tuſcan, it will attract no eyes, it will ſtop no paſſengers, it will invite no interior examination; people will take it for granted that the finiſhing and furniſhing cannot be worth ſeeing, where the front is ſo unadorned and clumſy. But if, upon the ſolid Tuſcan foundation, the Doric, the Ionic, and the Corinthian Orders riſe gradually with all their beauty, proportions, and ornaments, the fabric ſeizes the moſt incurious eye, and ſtops the moſt careleſs paſſenger; who ſolicits admiſſion as a favour, nay, often purchaſes it. Juſt ſo will it fare with your little fabric, which at preſent, I fear, has more of the Tuſcan than of the Corinthian Order. You muſt abſolutely change the whole front, or nobody will knock at the door. The ſeveral parts, which muſt compoſe this new front, are elegant, eaſy, natural, ſuperior, good-breeding; an engaging addreſs; genteel motions; an inſinuating ſoftneſs in your looks, words, and actions;

ons; a ſpruce, lively air, faſhionable dreſs; and all the glitter at a young fellow ſhould have.

I am ſure you would do a great deal for my ſake; and therefore conſider, at your return here, what a diſappointment and concern it would be to me; if I could not ſafely depute you to do the honours of my houſe and table; and if I ſhould be aſhamed to preſent you to thoſe who frequent both. Should you be awkward, inattentive, and *diſtrait*, and happen to meet Mr. ** at my table, the conſequences of that meeting muſt be fatal; you would run your heads againſt each other, cut each other's fingers, inſtead of your meat, or die by the precipitate infuſion of ſcalding ſoup.

This is really ſo copious a ſubject, that there is no end of being either ſerious or ludicrous upon it. It is impoſſible, too, to enumerate or ſtate to you the various caſes in good-breeding; they are infinite; there is no ſituation or relation in the world ſo remote or ſo intimate, that does not require a degree of it. Your own good ſenſe muſt point it out to you, your own good-nature muſt incline, and your intereſt prompt you to practiſe it: and obſervation and experience muſt give you the manner, the air, and the graces which complete the whole.

This letter will hardly overtake you, till you are at or near Rome. I expect a great deal in every way from your ſix months ſtay there. My morning hopes are juſtly placed in Mr Harte, and the maſters he will give you; my evening ones, in the Roman Ladies: pray be attentive to both. But I muſt hint to you, that the Roman Ladies are not *les femmes ſcavantes, et ne vous embraſſeront point pour l'amour du Grec.* They muſt have *il garbato il leggiadro, il diſinvolto, il luſinghiero, quel non ſo, che, che piace, che alletta, che incanta.*

I have often aſſerted, that the profoundeſt learning, and the politeſt manners, were by no means incompatible, though ſo ſeldom found united in the ſame perſon; and I have engaged myſelf to exhibit you, as a proof of the truth of this aſſertion. Should you, inſtead of that, happen to diſprove me, the concern indeed will be mine, but the loſs will be yours. Lord Boling-

broke is a ſtrong inſtance on my ſide of the queſtion; he joins the deepeſt erudition, the moſt elegant politeneſs and good breeding that ever any Courtier and Man of the World was adorned with. And Pope very juſtly called him "All-accomplished St John." with regard to his knowledge and his manners. He had, it is true, his faults; which proceeded from unbounded ambition, and impetuous paſſions; but they have now ſubſided by age and experience; and I can wiſh you nothing better than to be, what he is now, without being what he has been formerly. His addreſs pre-engages, his eloquence perſuades, and his knowledge informs all who approach him. Upon the whole, I do deſire, and inſiſt, that, from after dinner, till you go to bed, you make good-breeding, addreſs, and manners, your ſerious object and your only care. Without them, you will be nobody; with them, you may be any thing.

Adieu, my dear child! My compliments to Mr Harte.

LETTER CCIII.

London, November 24th, O. S. 1749.

DEAR BOY,

EVERY rational Being (I take it for granted) propoſes to himſelf ſome object more important than mere reſpiration and obſcure animal exiſtence. He deſires to diſtinguiſh himſelf among his fellow-creatures; and *alicui negotio intentus, præclari facinoris, aut artis bonæ, famam quærit.* Ceſar, when embarking in a ſtorm, ſaid, it was not neceſſary he ſhould live; but that it was abſolutely neceſſary he ſhould get to the place to which he was going. And Pliny leaves mankind this only alternative; either of doing what deſerves to be written, or of writing what deſerves to be read. As for thoſe who do neither; *eorum vitam mortemque juxta exiſtimo; quoniam de utraque ſiletur.* You have, I am convinced, one or both of theſe objects in view; but you muſt know, and uſe the neceſſary means, or your purſuit will be vain and frivolous. In either caſe, *ſapere*

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principium et fons; but it is by no means all. That knowledge must be adorned, it must have lustre as well as weight, or it will be oftener taken for Lead than for Gold. Knowledge you have, and will have: I am easy upon that article. But my business, as your friend, is not to compliment you upon what you have, but to tell you with freedom what you want; and I must tell you plainly, that I fear you want every thing but knowledge.

I have written to you so often, of late, upon good-breeding, address, *les Manieres liantes*, the Graces, *&c.* that I shall confine this letter to another subject, pretty near a-kin to them, and which, I am sure, you are full as deficient in; I mean, Style. Style is the dress of thoughts; and let them be ever so just, if your style is homely, coarse, and vulgar, they will appear to as much disadvantage, and be as ill received, as your person, though ever so well proportioned, would, if dressed in rags, dirt, and tatters. It is not every understanding that can judge of matter; but every ear can and does judge, more or less, of style: and were I either to speak or write to the public, I should prefer moderate matter, adorned with all the beauties and elegancies of style, to the strongest matter in the world, ill-worded, and ill-delivered. Your business is Negociation abroad, and Oratory in the House of Commons at home. What figure can you make, in either case, if your style be inelegant, I no not say bad? Imagine yourself writing an office letter to a Secretary of State, which letter is to be read by the whole Cabinet Council, and very possibly afterwards laid before Parliament; any one barbarism, solecism, or vulgarism in it, would, in a very few days, circulate through the whole kingdom, to your disgrace and ridicule. For instance; I will suppose you had written the following letter from the Hague, to the Secretary of Sate at London; and leave you to suppose the consequences of it.

My Lord,

I *had*, last night the honour of your Lordship's letter of the 24th; and will *set about doing* the orders contained *therein*; and

if so be that I can get that affair done by the next poſt, I will not fail *for to* give your Lordſhip an account of it, by *next poſt*. I have told the French Miniſter, *as how that if* that affair be not ſoon concluded, your Lordſhip would think it *all long of him*; and that he muſt have neglected *for to* have wrote to his Court about it. I muſt beg leave to put your Lordſhip in mind, *as how*, that I am now full three quarters in arrear: and if *ſo be* that I do not very ſoon receive at leaſt one half year, I ſhall *cut a very bad figure*; for *this here* place is very dear. I ſhall be *vaſtly beholden* to your Lordſhip for *that there* mark of your favour; and ſo I reſt or *remain*,

Yours, &c.

You will tell me, poſſibly, that this is a *caricatura* of an illiberal an inelegant ſtyle; I will admit it: but aſſure you, at the ſame time, that a diſpatch with leſs than half theſe faults would blow you up for ever. It is by no means ſufficient to be free from faults in ſpeaking and writing; you muſt do both correctly and elegantly. In faults of this kind, it is not *ille optimus qui minimis urgetur*; but he is unpardonable who has any at all, becauſe it is his own fault: he need only attend to, obſerve, and imitate the beſt authors.

It is a very true ſaying, that a man muſt be born a Poet, but that he may make himſelf an Orator; and the very firſt principle of an orator is, to ſpeak his own language particularly, with the utmoſt purity and elegancy. A man will be forgiven even great errors in a foreign language; but in his own, even the leaſt ſlips are juſtly laid hold of and ridiculed.

A perſon of the houſe of Commons, ſpeaking two years ago upon naval affairs, aſſerted, that we had then the fineſt navy *upon the face of the yearth*. This happy mixture of blunder and vulgariſm, you may eaſily imagine, was matter of immediate ridicule; but I can aſſure you, that it continues ſo ſtill, and will be remembered as long as he lives and ſpeaks. Another, ſpeaking in defence of a gentleman, upon whom a cenſure was moved, happily ſaid, that he thought that gentleman was more *liable* to

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be thanked and rewarded, than cenſured. You know, I preſume that *liable* can never be uſed in a good ſenſe.

You have with you three or four of the beſt Engliſh Authors, Dryden, Atterbury, and Swift; read them with the utmoſt care, and with a particular view to their language; and they may poſſibly correct that *curious infelicity of diction*, which you acquired at Weſtminſter. Mr Harte excepted, I will admit that you have met with very few Engliſh abroad, who could improve your ſtyle; and with many, I dare ſay, who ſpeak as ill as yourſelf, and it may be worſe; you muſt, therefore, take the moſt pains, and conſult your authors, and Mr Harte, the more. I need not tell you how attentive the Romans and Greeks, particularly the Athenians, were to this object. It is alſo a ſtudy amongſt the Italians and the French, witneſs their reſpective Academies and Dictionaries, for improving and fixing their languages. To our ſhame be it ſpoken, it is leſs attended to here than in any polite country; but that is no reaſon why you ſhould not attend to it; on the contrary, it will diſtinguiſh you the more. Cicero ſays, very truly, that it is glorious to excel other men in that very article, in which men excel brutes: *ſpeech*.

Conſtant experience has ſhewn me, that great purity and elegance of ſtyle, with a graceful elocution, cover a multitude of faults, in either a ſpeaker or a writer. For my own part, I confeſs (and I believe moſt people are of my mind) that if a ſpeaker ſhould ungracefully mutter or ſtammer out to me the ſenſe of an angle, deformed by barbariſms and ſoleciſms, or larded with vulgariſms, he ſhould never ſpeak to me a ſecond time, if I could help it. Gain the heart, or you gain nothing; the eyes and the ears are the only roads to the heart. Merit and knowledge will not gain hearts, though they will ſecure them when gained. Pray have that truth ever in your mind. Engage the eyes, by your addreſs, air, and motions; ſooth the ears, by the elegancy and harmony of your diction; the heart will certainly follow; and the whole man, or woman, will as certainly follow the heart. I muſt repeat it to you, over and over again, that with all the knowledge which you have at preſent, or hereafter ac-

quire, and with all the merit that ever man had, if you have not a graceful addreſs, liberal and engaging manners, a prepoſſeſſing air, and a good degree of eloquence in ſpeaking and writing, you will be nobody: but will have the daily mortification of ſeeing people, with not one tenth part of your merit or knowledge, get the ſtart of you, and diſgrace you, both in company and in buſineſs.

You have read Quintilian; the beſt book in the world to form an Orator: pray read *Cicero, de Oratore;* the beſt book in the world to finiſh one. Tranſlate and re-tranſlate, from and to Latin, Greek, and Engliſh: make yourſelf a pure and elegant Engliſh ſtyle; it requires nothing but application. I do not find that God has made you a Poet; and I am very glad that he has not, therefore, for God's ſake, make yourſelf an Orator which you may do. Though I ſtill call you boy, I conſider you no longer as ſuch; and when I reflect upon the prodigious quantity of manure that has been laid upon you, I expect you ſhould produce more at eighteen, than uncultivated ſouls do at eight-and-twenty.

Pray tell Mr Harte I have received his letter of the 13th N. S. Mr Smith was much in the right, not to let you go, at this time of the year, by ſea; in the ſummer you may navigate as much as you pleaſe; as for example; from Leghorn to Genoa, *&c.* Adieu.

LETTER CCIV.

London, November 26. O. S. 1749.

DEAR BOY,

WHILE the Roman Republic flouriſhed, while glory was purſued, and virtue practiſed, and while even little irregularities and indecencies, not cognizable by law, were, however, not thought below the public care; Cenſors were eſtabliſhed, diſcretionally to ſupply, in particular caſes, the inevitable defects of the law, which muſt, and can only be general. This employment I aſſume to myſelf with regard to your little Republic,

republic, leaving the Legiſlative power entirely to Mr Harte; I hope, and believe, that he will ſeldom, or rather never, have occaſion to exert his ſupreme authority; and I do by no means ſuſpect you of any faults that may require that interpoſition. But, to tell you the plain truth, I am of opinion, that my Cenſorial power will not be uſeleſs to you, nor a *ſine-cure* to me. The ſooner you make it both, the better for us both. I can now exerciſe this employment only upon hearſay, or at moſt, written evidence; and therefore ſhall exerciſe it with great lenity, and ſome diffidence; but when we meet, and that I can form my judgment upon ocular and auricular evidence, I ſhall no more let the leaſt impropriety, indecorum, or irregularity, paſs unCenſured, than my predeceſſor did. I ſhall read you with the attention of a critic, not with the partiality of an author: different in this reſpect, indeed, from moſt critics, that I ſhall ſeek for faults, only to correct, and not to exCuſe them. I have often thought, and ſtill think, that there are few things which people in general know leſs, than how to love, and how to hate. They hurt thoſe they love, by a miſtaken indulgence, by a blindneſs, nay often a partiality to their faults: Where they hate, they hurt themſelves, by ill-timed paſſion and rage. Fortunately for you, I never loved you in that miſtaken manner. From your infancy, I made you the object of my moſt ſerious attention, and not my plaything. I conſulted your real good, not your humours or fancies; and I ſhall continue to do ſo while you want it, which will probably be the caſe during our joint lives: for, conſidering the difference of our ages, in the courſe of nature, you will hardly have acquired experience enough of your own, while I ſhall be in a condition of lending you any of mine. People in general will much better bear being told of their vices or crimes; than of their little failings and weakneſſes. They, in ſome degree, juſtify or excuſe (as they think) the former, by ſtrong paſſions, ſeduction, and artifices of others; but to be told of or to confeſs their little failings and weakneſſes, implies an inferiority of parts, too mortifying to that ſelf-love and vanity, which are inſeparable from our natures. I

have

have been intimate enough with ſeveral people, to tell them that they had ſaid or done a very criminal thing; but I never was intimate enough with any man, to tell him, very ſeriouſly, that he had ſaid or done a very fooliſh one. Nothing leſs than the relation between you and me, can poſſibly authoriſe that freedom; but, fortunately for you, my parental rights, joined to my Cenſorial powers, give it me in its fulleſt extent, and my concern for you will make me exert it. Rejoice, therefore, that there is one perſon in the world, who can and will tell you, what will be very uſeful to you to know, and yet what no other man living could or would tell you. Whatever I ſhall tell you, of this kind, you are very ſure, can have no other motive than your intereſt: I can neither be jealous nor envious of your reputation or your fortune, which I muſt be both deſirous and proud to eſtabliſh and promote: I cannot be your rival, either in love or in buſineſs; on the contrary, I want the Rays of your riſing, to reflect new luſtre upon my ſetting Light. In order to this, I ſhall analyſe you minutely, and cenſure you freely, that you may not (if poſſible) have one ſingle ſpot, when in your Meridian.

There is nothing that a young fellow, at his firſt appearance in the world, has more reaſon to dread, and conſequently ſhould take more pains to avoid, than having any ridicule fixed upon him. It degrades him with the moſt reaſonable part of mankind; but it ruins him with the reſt; and I have known many a man undone, by acquiring a ridiculous nick-name: I would not, for all the riches in the world, that you ſhould acquire one when you return to England. Vices and crimes excite hatred and reproach; failings, weakneſſes, and awkwardneſſes, excite ridicule; they are laid hold of by mimics, who, though very contemptible wretches themſelves, often, by their buffoonery, fix ridicule upon their betters. The little defects in manners, elocution, addreſs, and air, (and even of figure, though very unjuſtly) are the objects of ridicule, and the cauſes of nick-names. You cannot imagine the grief it would give me, and the prejudice it would do you, if, by way of diſtinguiſhing you from others of your name, you ſhould happen to be called Muttering

Stanhope,

Stanhope, Abſent Stanhope, or Ill-bred Stanhope Aukward, Left-legged Stanhope: therefore, take great care to put it out of the power of Ridicule itſelf to give you any of theſe ridiculous epithets; for, if you get one, it will ſtick to you, like the envenomed ſhirt. The very firſt day that I ſee you, I ſhall be able to tell you, and certainly ſhall tell you, what degree of danger you are in; and I hope, that my admonitions, as Cenſor, may prevent the cenſures of the Public. Admonitions are always uſeful; is this one or not? You are the beſt judge: it is your own picture which I ſend you, drawn, at my requeſt, by a Lady at Venice: pray let me know how far, in your conſcience, you think it like; for there are ſome parts of it which I wiſh may, and others, which I ſhould be ſorry were. I ſend you, literally, the copy of that part of her letter, to her friend here, which relates to you.

Tell Mr Harte that I have this moment received his letter of the 22d, N. S. and that I approve extremely of the long ſtay you have made at Venice. I love long reſidences at Capitals; running poſt through different places is a moſt unprofitable way of travelling, and admits of no application.

Adieu.

* "Selon vos ordres, j'ay ſoigneuſement examiné le jeune Stan-

* "In compliance to your orders, I have examined young Stanhope carefully, and think I have penetrated into his character. This is his portrait, which I take to be a faithful one. His face is pleaſing, his countenance ſenſible, and his look clever. His figure is at preſent rather too ſquare; but if he ſhoots up, which he has matter and years for, he will then be of a good ſize. He has, undoubtedly, a great fund of acquired knowledge; I am aſſured that he is maſter of the learned languages. As for French, I know he ſpeaks it perfectly, and, I am told, German as well. The queſtions he aſks, are judicious, and denote a thirſt after knowledge. I cannot ſay that he appears equally deſirous of pleaſing, for he ſeems to neglect Attentions and Graces. He does not come into a room well, nor has he that eaſy, noble carriage, which would be proper for him. It is true, he is as yet young

Stanhope, et je crois l'avoir approfondi. En voici le portrait qu
je crois très fidèle. Il a le viſage joli, l'air ſpirituel, et le rega
fin. Sa figure eſt à preſent trop quarrée, mais s'il grandit, com
me il en a encore et le tems et l'étoffe, elle ſera bonne. Il
certainement beaucoup d'acquit, et on m'aſſure qu'il ſcait
fond les langues ſcavantes. Pour le Francois, je ſcais qu'il
parle parfaitement bien; et l'on dit qu'il en eſt de mê
de l'Allemand. Les queſtion qu'il fait ſont judicieuſes,
marquent qu'il cherche à s'inſtruire. Je ne vous dirai p
qu'il cherche autant á plaire; puiſqu'il paroit négliger les A
tentions et les Graces. Il ſe prèſente mal, et n'a rien moins q
l'air et la tornure aiſée et noble qu'il lui faudroit. Il eſt vr
qu'il eſt encore jeune et neuf; de ſorte qu'on a lieu d'eſpére q
ſes exercices, qu'il n'a pas encore faits, et la bonne compagn
ou il eſt encore novice, le decrotteront, et lui donneront tout
qui lui manque à preſent. Un arrangement avec quelque fem
me de condition et qui a du monde, quelque Madame de l'U
ſay, eſt prèciſément ce qu'il lui faut. Enfin j'oſe vous aſſure
qu'il a tout ce que Monſieur de Cheſterfield pourroit lui ſouha
ter, à l'exception des Manieres, des Graces, et du ton de la bo
ne Compagnie, qu'il prendra ſurement avec le tems, et l'uſag

young, and inexperienced; one may therefore reaſonably hope
that his exerciſes, which he has not yet gone through, and goo
company, in which he is ſtill a novice, will poliſh, and give a
that is wanting to complete him. What ſeems neceſſary fo
that purpoſe, would be an attachment to ſome woman of faſhion
and who knows the world. Some Madame de l'Urſay would b
the proper perſon. In ſhort, I can aſſure you, that he has ever
thing which Lord Cheſterfield can wiſh him, excepting that car
riage, thoſe Graces, and the ſtyle uſed in the beſt company
which he will certainly acquire in time, and by frequenting the
polite world. If he ſhould not, it would be a great pity, ſince he
ſo well deſerves to poſſeſs them. You know their importance.
My Lord, his father, knows it too, he being maſter of them all.
To conclude, if little Stanhope acquire the Graces, I promiſe
you he will make his way; if not, he will be ſtopt in a courſe,
the goal of which he might attain with honour."

grand monde. Ce ſeroit bien dommage au moins qu'il ne les point, puiſqu'il mërite tant de les avoir. Et vous ſcavez de quelle importance elles ſont. Monſieur ſon Pere le ſcait , les poſſëdant lui méme comme il fait. Bref, ſi le petit nhope acquiert les Graces, il ira loin, je vous en reponds; ſi , il s'arrëtera court dans une belle carriëre, qu'il pourroit rement fournir."

You ſee by this extract of what conſequence other people nk theſe things. Therefore, I hope you will no longer look n them as trifles. It is the character of an able man to deſ- little things in great buſineſs: but then he knows what gs are little, and what not. He does not ſuppoſe things lit- becauſe they are commonly called ſo: but by the conſe- nces that may or may not attend them. If gaining people's ctions, and intereſting their hearts in your favour, be of con- nence, as it undoubtedly is, he knows very well that a happy currence of all theſe, commonly called little things, Manners, , Addreſs, Graces, &c. is of the utmoſt conſequence, and will er be at reſt till he has acquired them. The world is taken the outſide of things, and we muſt take the world as it is; or I cannot ſet it right. I know, at this time, a man of at quality and ſtation, who has not the parts of a porter; but ied himſelf to the ſtation he is in, ſingly by having a graceful re, polite manners, and an engaging addreſs: which, by the y, he only acquired by habit; for he had not ſenſe enough to them by reflection. Parts and habit ſhould conſpire to com- te you. You will have the habit of good company, and you re reflection in your power.

LET-

LETTER CCV.

London, Dec. 5. O. S. 1749.

DEAR BOY,

THOSE who ſuppoſe, that men in general act rationally, be cauſe they are called rational creatures, know very little o the world; and if they act themſelves upon that ſuppoſitio will, nine times in ten, find themſelves groſly miſtaken. Th man is, *animal bipes, implume, riſibile*, I entirely agree; but f the *rationale*, I can only allow it him *actu primo* (to talk Logic and ſeldom *in actu ſecundo*. Thus, the ſpeculative, cloiſtere pedant, in his ſolitary cell, forms ſyſtems of things as they ſhou be, not as they are; and writes as deciſively and abſurdly up war, politics, manners, and characters, as that pedant talke who was ſo kind as to inſtruct Hannibal in the art of wa Such cloſet politicians never fail to aſſign the deepeſt motive for the moſt trifling actions; inſtead of often aſcribing the great eſt actions to the moſt trifling cauſes, in which they would b much ſeldomer miſtaken. They read and write of Kings, He roes, and Stateſmen, as never doing any thing but upon the deep eſt principles of ſound policy. But thoſe who ſee and obſerv Kings, Heroes, and Stateſmen, diſcover that they have head achs, indigeſtions, humours, and paſſions, juſt like other people every one of which, in their turn, determine their wills, in defi ance of their reaſon. Had we only read in the Life of Alexan der, that he burnt Perſepolis, it would doubtleſs have been ac counted for from deep policy: we ſhould have been told, that his new conqueſt could not have been ſecured without the de ſtruction of that Capital, which would have been the conſtant ſeat of cabals, conſpiracies, and revolts. But luckily, we are informed at the ſame time, that this hero, this demi-god, this ſon and heir of Jupiter Ammon, happened to get extremely drunk with his w—e; and, by way of frolic, deſtroyed one of the fineſt cities in the world. Read men, therefore, yourſelf, not in books,

but

in nature. Adopt no ſyſtems, but ſtudy them yourſelf. Obſerve their weakneſſes, their paſſions, their humours, of all which their underſtandings are, nine times in ten, the dupes. You will then know that they are to be gained, influenced, or led, much ſooner by little things than by great ones; and, conſequently, you will no longer think thoſe things little, which tend to ſuch great purpoſes.

Let us apply this now to the particular object of this letter; I mean, ſpeaking in, and influencing public aſſemblies. The nature of our conſtitution makes Eloquence more uſeful, and more neceſſary, in this country, than in any other in Europe. A certain degree of good ſenſe and knowledge is requiſite for that, as well as for every thing elſe; but beyond that, the purity of diction, the elegancy of ſtyle, the harmony of periods, a pleaſing elocution, and a graceful action, are the things which a public ſpeaker ſhould attend to the moſt; becauſe his audience certainly does, and underſtands them the beſt: or rather indeed underſtands little elſe. The late Lord Chancellor Cowper's ſtrength as an Orator, lay by no means in his reaſonings, for very often, he hazarded very weak ones. But ſuch was the purity and elegancy of his ſtyle, ſuch the propriety and charms of his elocution, and ſuch the gracefulneſs of his action, that he never ſpoke without univerſal applauſe: the ears and the eyes gave him up the hearts and the underſtandings of the audience. On the contrary, the late Lord Townſhend always ſpoke materially, with argument and knowledge, but never pleaſed. Why? His diction was not only inelegant, but frequently ungrammatical, always vulgar; his cadences falſe, his voice unharmonious, and his actions ungraceful. Nobody heard him with patience; and the young fellows uſed to joke upon him, and repeat his inaccuracies. The late Duke of Argyle, though the weakeſt reaſoner, was the moſt pleaſing ſpeaker I ever knew in my life. He charmed, he warmed, he forcibly raviſhed the audience; not by his matter certainly, but by his manner of delivering it. A moſt genteel figure, a graceful noble air, an harmonious voice, and elegancy of ſtyle, and a ſtrengh of emphaſis, conſpired to make

make him the moſt affecting, perſuaſive, and applauded ſpeak
I ever ſaw. I was captivated like others; but when I ca
home, and cooly conſidered what he had ſaid, ſtripped of a
thoſe ornaments in which he had dreſſed it, I often found t
matter flimſy, the arguments weak, and I was convinced of t
power of thoſe adventitious concurring circumſtances, whi
ignorance of mankind only calls trifling ones. Cicero, in h
Book *de Oratore*, in order to raiſe the dignity of that profeſſio
which he well knew himſelf to be at the head of, aſſerts, that
complete Orator muſt be a complete every thing, Lawyer, Ph
loſopher, Divine, *&c.* That would be extremely well, if it we
poſſible: but man's life is not long enough; and I hold him t
be the completeſt Orator, who ſpeaks the beſt upon that ſubje
which occurs; whoſe happy choice of words, whoſe lively ima
gination, whoſe elocution and action adorn and grace his ma
ter; at the ſame time that they excite attention and engage th
paſſions of his audience.

You will be of the Houſe of Commons as ſoon as you are o
age; and you muſt firſt make a figure there, if you would mak
a figure, or a fortune in your country. This you can never d
without that correctneſs and elegancy in your own language
which you now ſeem to neglect, and which you have entirely t
learn. Fortunately for you, it is to be learned. Care and obſer
vation will do it; but do not flatter yourſelf, that all the know
ledge, ſenſe, and reaſoning in the world, will ever make you a
popular and applauded ſpeaker, without the ornaments and
graces of ſtyle, elocution, and action. Senſe and argument,
though coarſely delivered, will have their weight in a private
converſation, with two or three people of ſenſe; but in a public
aſſembly they will have none, if naked and deſtitute of the ad
vantages I have mentioned. Cardinal de Retz obſerves, very
juſtly, that every numerous aſſembly is a mob; influenced by their
paſſions, humours and affections, which nothing but eloquence
ever did, or ever can engage. This is ſo important a conſidera
tion for every body in this country, and more particularly for
you, that I earneſtly recommend it to your moſt ſerious care and
attention.

ention. Mind your diction, in whatever language you either rite or ſpeak; contract a habit of correctneſs and elegance. onſider your ſtyle, even in the freeſt converſation, and moſt fa-iliar letters. After, at leaſt, if not before you have ſaid any ing, reflect if you could not have ſaid it better. Where you ubt of the propriety or elegancy of a word or a phraſe, con-lt ſome good dead or living authority in that language. Uſe urſelf to tranſlate, from various languages, into Engliſh: cor-ct thoſe tranſlations till they ſatisfy your ear, as well as your derſtanding. And be convinced of this truth, That the beſt nſe and reaſon in the world will be as unwelcome in a public ſembly, without theſe ornaments, as they will in public com-nies, without the aſſiſtance of manners and politeneſs. If you ill pleaſe people, you muſt pleaſe them in their own way: and, you cannot make them what they ſhould be, you muſt take em as they are. I repeat it again, they are only to be taken *agremens*, and by what flatters their ſenſes and their hearts. abelais firſt wrote a moſt excellent book, which nobody liked; en, determined to conform to the public taſte, he wrote *Gar-ntua* and *Pantagruel*, which every body liked, extravagant as was. Adieu.

LETTER CCVI.

London, December 9. O. S. 1749.

DEAR BOY,

IT is now above forty years ſince I have never ſpoken nor writ-ten one ſingle word, without giving myſelf at leaſt one mo-ent's time to conſider, whether it was a good or a bad one, nd whether I could not find out a better in its place. An un-armonious and rugged period, at this time, ſhocks my ears; nd I, like all the reſt of the world, will willingly exchange and ive up ſome degree of rough ſenſe, for a good degree of pleaſing ound. I will freely and truly own to you, without either va-ity or falſe modeſty, that whatever reputation I have acquired

as

as a ſpeaker, is more owing to my conſtant attention to my di
tion, than to my matter, which was neceſſarily juſt the ſame
other people's. When you come into Parliament, your reput
tion as a ſpeaker will depend much more upon your words, a
your periods, than upon the ſubject. The ſame matter occ
equally to every body of common ſenſe, upon the ſame qu
ſtion; the dreſſing it well, is what excites the attention and a
miration of the audience.

It is in Parliament that I have ſet my heart upon your m
king a figure: it is there that I want to have you juſtly proud
yourſelf, and to make me juſtly proud of you. This means th
you muſt be a good ſpeaker there; I uſe the word *muſt*, becau
I know you may if you will. The vulgar, who are always m
ſtaken, look upon a ſpeaker and a Comet with the ſame aſt
niſhment and admiration, taking them both for preternatur
phenomena. This error diſcourages many young men from a
tempting that character; and good ſpeakers are willing to ha
their talent conſidered as ſomething very extraordinary, if not
peculiar gift of God to his Elect. But let you and I analy
and ſimplify this good ſpeaker; let us ſtrip him of thoſe adve
titious plumes, with which his own pride, and the ignorance
others have decked him: and we ſhall find the true definitio
of him to be no more than this:——A man of good commo
ſenſe, who reaſons juſtly, and expreſſes himſelf elegantly on th
ſubject upon which he ſpeaks. There is, ſurely, no witchcra
in this. A man of ſenſe, without a ſuperior and aſtoniſhing de
gree of parts, will not talk nonſenſe upon any ſubject; nor wi
he, if he has the leaſt taſte or application, talk inelegantly
What then does all this mighty art and myſtery of ſpeaking i
Parliament amount to? Why, no more than this, That the ma
who ſpeaks in the Houſe of Commons, ſpeaks in that Houſe, an
to four hundred people, that opinion, upon a given ſubject
which he would make no difficulty of ſpeaking in any Houſe i
England, round the fire, or at table, to any fourteen peopl
whatſoever; better judges, perhaps, and ſeverer critics of wh
he ſays, than any fourteen gentlemen of the Houſe of Commons

I ha

I have ſpoken frequently in Parliament, and not always without ſome applauſe; and therefore I can aſſure you, from my experience, that there is very little in it. The elegancy of the ſtyle, and the turn of the periods, make the chief impreſſion upon the hearers. Give them but one or two round and harmonious periods in a ſpeech, which they will retain and repeat; and they will go home as well ſatisfied, as people do from an opera, humming all the way one or two favourite tunes that have ſtruck their ears, and were eaſily caught. Moſt people have ears, but few have judgment; tickle thoſe ears, and, depend upon it, you will catch their judgments, ſuch as they are. Cicero, conſcious that he was at the top of his profeſſion (for in his time Eloquence was a profeſſion) in order to ſet himſelf off, defines, in his Treatiſe *de Oratore*, an Orator to be ſuch a man as never was, or never will be; and, by this fallacious argument, ſays, that he muſt know every art and ſcience whatſoever, or how ſhall he ſpeak upon them? But, with ſubmiſſion to ſo great an authority, my definition of an Orator is extremely different from, and I believe much truer than his. I call that man an Orator, who reaſons juſtly, and expreſſes himſelf elegantly upon whatever ſubject he treats. Problems in Geometry, Equations in Algebra, Proceſſes in Chemiſtry, and Experiments in Anatomy, are never, that I have heard of, the objects of Eloquence; and therefore I humbly conceive, that a man may be a very fine ſpeaker, and yet know nothing of Geometry, Algebra, Chemiſtry, or Anatomy. The ſubjects of all Parliamentary debates, are ſubjects of common ſenſe ſingly.

Thus I write whatever occurs to me, that I think may contribute either to form or inform you. May my labour not be in vain! and it will not, if you will but have half the concern for yourſelf, that I have for you. Adieu.

LET-

LETTER CCVII.

London, December 12. *O. S.* 174

DEAR BOY,

LORD Clarendon, in his hiſtory, ſays of Mr John Hampde *that he had a head to contrive, a tongue to perſuade, and hand to execute any miſchief.* I ſhall not now enter into t juſtneſs of this character of Mr Hampden, to whoſe brave ſta againſt the illegal demand of Ship-money, we owe our prefe liberties; but I mention it to you as the character, which, wi the alteration of one ſingle word, *Good*, inſtead of *Miſchief* would have you aſpire to, and uſe your utmoſt endeavours to d ſerve. The head to contrive, God muſt to a certain degree ha given you; but it is in your own power greatly to improve i by ſtudy, obſervation, and reflection. As for the *tongue to pe ſuade*, it wholly depends upon yourſelf; and without it the be head will contrive to very little purpoſe. The hand to execut depends likewiſe, in my opinion, in a great meaſure upon you ſelf. Serious reflection will always give courage in a goo cauſe; and the courage ariſing from reflection is of a much ſu perior nature to the animal and conſtitutional courage of foot-ſoldier. The former is ſteady and unſhaken, where th *modus* is *dignis vindice*; the latter is oftener improperly tha properly exerted, but always brutally.

The ſecond member of my text (to ſpeak eccleſiaſtically ſhall be the ſubject of my following diſcourſe; *the tongue perſuade*——As judicious Preachers recommend thoſe virtue which they think their ſeveral audiences want the moſt; ſu as truth and continence, at Court; diſintereſtedneſs, in th City; and ſobriety, in the Country.

You muſt certainly, in the courſe of your little experienc have felt the different effects of elegant and inelegant ſpeakin Do you not ſuffer, when people accoſt you in a ſtammering an heſitating manner; in an untuneful voice, with falſe accents a

cadence

lences; puzzling and blundering through ſolecisms, barbaſms, and vulgariſms; miſplacing even their bad words, and inerting all method? Does not this prejudice you againſt their atter, be it what it will; nay, even againſt their perſons? I n ſure it does me. On the other hand, do you not feel yourſf inclined, prepoſſeſſed, nay even engaged in favour of thoſe ho addreſs you in the direct contrary manner? The effects of correct and adorned ſtyle, of method and perſpicuity, are inedible towards perſuaſion; they often ſupply the want of reaon and argument, but when uſed in the ſupport of reaſon and rgument, they are irreſiſtible. The French attend very much the purity and elegancy of their ſtyle, even in common conerſation; inſomuch that it is a character, to ſay of a man *qu'il arre bien*. Their converſations frequently turn upon the deliacies of their language, and an Academy is employed in fixing The *Cruſca*, in Italy, has the ſame object; and I have met ith very few Italians, who did not ſpeak their own language orrectly and elegantly. How much more neceſſary is it for an ngliſhman to do ſo, who is to ſpeak it in a public aſſembly, here the laws and liberties of his country are the ſubjects of is deliberation? The tongue that would perſuade there, muſt ot content itſelf with mere articulation. You know what ains Demoſthenes took to correct his naturally bad elocution; ou know that he declaimed by the ſea-ſide in ſtorms, to preare himſelf for the noiſe of the tumultuous aſſemblies he was o ſpeak to; and you can now judge of the correctneſs and elegancy of his ſtyle. He thought all theſe things of conſequence, nd he thought right; pray do you think ſo too? It is of the utmoſt conſequence to you to be of that opinion. If you have he leaſt defect in your elocution, take the utmoſt care and pains o correct it. Do not neglect your ſtyle, whatever language you ſpeak in, or whomever you ſpeak to, were it your footman. eek always for the beſt words and the happieſt expreſſions you an find. Do not content yourſelf with being barely underſtood; but adorn your thoughts, and dreſs them as you would your perſon; which, however well proportioned it might be, it would

be very improper and indecent to exhibit naked, or even wo dreſſed than people of your ſort are.

I have ſent you, in a packet which your Leipſig acquaintan Duval, ſends to his correſpondent at Rome, Lord Bolingbro book *, which he publiſhed about a year ago. I deſire that y will read it over and over again, with particular attention the ſtyle, and to all thoſe beauties of Oratory, with which it adorned. Till I read that book, I confeſs I did not know all extent and powers of the Engliſh language. Lord Bolingbro has both a tongue and a pen to perſuade; his manner of ſpe ing in private converſation, is full as elegant as his writing whatever ſubject he either ſpeaks or writes upon, he adorns with the moſt ſplendid eloquence; not a ſtudied or laboured loquence, but ſuch a flowing happineſs of diction, which (fr care perhaps at firſt) is become ſo habitual to him, that even moſt familiar converſations, if taken down in writing, wou bear the preſs, without the leaſt correction either as to meth or ſtyle. If his conduct, in the former part of his life, had be equal to all his natural and acquired talents, he would moſt ju ly have merited the epithet of all-accompliſhed. He is him ſelf ſenſible of his paſt errors: thoſe violent paſſions, which led ced him in his youth, have now ſubſided by age; and, take hi as he is now, the character of all-accompliſhed is more his du than any man's I ever knew in my life.

But he has been a moſt mortifying inſtance of the violence human paſſions, and of the weakneſs of the moſt exalted huma reaſon. His virtues and his vices, his reaſon and his paſſions, d not blend themſelves by a gradation of tints, but formed a ſh ning and ſudden contraſt. Here the darkeſt, there the mo ſplendid colours; and both rendered more ſhining from the proximity. Impetuoſity, exceſs, and almoſt extravagancy, cha racteriſed not only his paſſions, but even his ſenſes. His you was diſtinguiſhed by all the tumult and ſtorms of pleaſure, i which he moſt licentiouſly triumphed, diſdaining all decorum

* Letters on the Spirit of Patriotiſm, on the Idea of a patri King!

his fine imagination has often been heated and exhauſted with his body, in celebrating and deifying the proſtitute of the night; and his convivial joys were puſhed to all the extravagancy of antic Bachanals. Thoſe paſſions were interrupted but by a ſtronger, Ambition. The former impaired both his conſtitution and his character, but the latter deſtroyed both his fortune and his reputation.

He has noble and generous ſentiments, rather than fixed reflected principles of good-nature and friendſhip; but they are more violent than laſting, and ſuddenly and often varied to their oppoſite extremes, with regard even to the ſame perſons. He receives the common attentions of civility as obligations, which he returns with intereſt; and reſents with paſſion the little inadvertencies of human nature, which he repays with intereſt too. Even a difference of opinion upon a Philoſophical ſubject, would provoke, and prove him no practical Philoſopher at leaſt. Notwithſtanding the diſſipation of his youth, and the tumultuous agitation of his middle age, he has an infinite fund of various and almoſt univerſal knowledge, which, from the cleareſt and quickeſt conception, and happieſt memory, that ever man was bleſſed with, he always carries about him. It is his pocket-money, and he never has occaſion to draw upon a book for any ſum. He excels more particularly in Hiſtory, as his hiſtorical works plainly prove. The relative Political and Commercial intereſts of every country in Europe, particularly of his own, are better known to him, than perhaps to any man in it; but how ſteadily he has purſued the latter, in his public conduct, his enemies, of all parties and denominations, tell with joy.

He engaged young, and diſtinguiſhed himſelf in buſineſs; and his penetration was almoſt intuition. I am old enough to have heard him ſpeak in Parliament. And I remember, that, though prejudiced againſt him by party, I felt all the force and charms of his eloquence. Like Belial, in Milton, "he made the worſe appear the better cauſe." All the internal and external advantages and talents of an Orator are undoubtedly his. Figure, voice, elocution, knowledge: and, above all, the pureſt and moſt

florid diction, with the juſteſt metaphors, and happieſt images had raiſed him to the poſt of Secretary at War, at four-and-twenty years old; an age at which others are hardly thought fit for the ſmalleſt employments.

During his long exile in France, he applied himſelf to ſtudy with his characteriſtical ardour; and there he formed and chiefly executed the plan of a great Philoſophical work. The common bounds of human knowledge are too narrow for his warm and aſpiring imagination. He muſt go *extra flammantia mœnia Mundi*, and explore the unknown and unknowable regions of Metaphyſics; which open an unbounded field for the excurſions of an ardent imagination; where endleſs conjectures ſupply the defect of unattainable knowledge, and too often uſurp both its name and influence.

He has had a very handſome perſon, with a moſt engaging addreſs in his air and manners: he has all the dignity and good-breeding which a man of quality ſhould or can have, and which ſo few, in this country at leaſt, really have.

He profeſſes himſelf a Deiſt; believing in a general Providence, but doubting of, though by no means rejecting (as is commonly ſuppoſed) the immortality of the ſoul, and a future ſtate.

Upon the whole of this extraordinary man, what can we ſay, but, alas, poor human nature!

In your deſtination, you will have frequent occaſions to ſpeak in public; to Princes and States, abroad; to the Houſe of Commons, at home; judge, then, whether Eloquence is neceſſary for you or not; not only common Eloquence, which is rather free from faults, than adorned by beauties; but the higheſt, the moſt ſhining degree of eloquence. For God's ſake, have this object always in your view, and in your thoughts. Tune your tongue early to perſuaſion; and let no jarring, diſſonant accents ever fall from it. Contract an habit of ſpeaking well, upon every occaſion, and neglect yourſelf in no one. Eloquence and good-breeding, alone, with an exceeding ſmall degree of parts and knowledge,

knowledge, will carry a man a great way; with your parts and knowledge then, how far will they not carry you? Adieu.

LETTER CCVIII.

London, December 16th O. S. 1749.

DEAR BOY,

THIS letter will, I hope, find you safely arrived, and well settled at Rome, after the usual distresses and accidents of a winter journey; which are very proper to teach you patience. Your stay there, I look upon as a very important period of your life; and I do believe, that you will fill it up well. I hope you will employ the mornings diligently with Mr Harte, in acquiring weight; and the evenings in the best companies at Rome, in acquiring lustre. A formal, dull father would recommend to you to plod out the evenings, too, at home over a book by a dim taper; but I recommend to you the evenings for your pleasures, which are as much a part of your education, and almost as necessary a one as your morning studies. Go to whatever assemblies or *spectacles* people of fashion go to, and when you are there, do as they do. Endeavour to outshine those who shine there the most; get the *Garbo*, the *Gentilezza*, the *Leggiadria* of the Italians; make love to the most impertinent beauty of condition that you meet with, and be gallant with all the rest. Speak Italian, right or wrong, to every body; and if you do but laugh at yourself first for your bad Italian, nobody else will laugh at you for it. That is the only way to speak it perfectly; which I expect you will do, because I am sure you may, before you leave Rome. View the most curious remains of antiquity, with a classical spirit; and they will clear up to you many passages of the classical authors: particularly the Trajan and Antonine Columns; where you find the warlike instruments, the dresses, and the triumphal ornaments of the Romans. Buy also the prints and explanations of all those respectable remains of Roman grandeur, and compare them with the

originals. Moſt young travellers are contented with a gener view of thoſe things, ſay they are very fine, and then go abo their buſineſs. I hope you will examine them in a ver different way. *Approfondiſſez* every thing you ſee or hear and learn if you can, the *why* and the *wherefore*. Inquire int the meaning and the objects of the innumerable proceſſion which you will ſee at Rome at this time. Aſſiſt at all the ce remonies, and know the reaſon, or at leaſt the pretences of them and however abſurd they may be, ſee and ſpeak of them wit great decency. Of all things, I beg of you not to herd wit your own countrymen, but to be either always with the Roman or with the foreign Miniſters reſiding at Rome. You are ſen abroad to ſee the manners and characters, and learn the lan guages of different countries; and not to converſe in Engliſh with Engliſh; which would defeat all thoſe ends. Among your graver company, I recommend (as I have done before) the ſuits to you; whoſe learning and addreſs will both pleaſe and improve you: inform yourſelf, as much as you can, of the hiſtory, policy, and practice of that ſociety, from the time of its founder, Ignatius of Loyola, who was himſelf a mad-man. If you would know their morality, you will find it fully and admirably ſtated, in *Les Lettres d'un Provincial*, by the famous Monſieur Paſcal; and it is a book very well worth your reading. Few people ſee what they ſee, or hear what they hear; that is, they ſee and hear ſo inattentively and ſuperficially, that they are very little the better for what they do ſee and hear. This, I dare ſay, neither is, nor will be your caſe. You will underſtand, reflect upon, and conſequently retain, what you ſee and hear. You have ſtill two years good, but no more, to form your character in the world deciſively: for, within two months after your arrival in England, it will be finally and irrevocably determined, one way or another, in the opinion of the public. Devote, therefore, theſe two years to the purſuit of perfection; which ought to be every body's object, though in ſome particulars unattainable: thoſe who ſtrive and labour the moſt, will come the neareſt to it. But, above all things, aim at it in the

two

two important arts of ſpeaking, and pleaſing; without them, all your other talents are maimed and crippled. They are the wings upon which you may ſoar above other people; without them you will only crawl with the dull maſs of mankind. Poſſeſs by your Air, Addreſs, and Manners; perſuade by your tongue; and you will eaſily execute, what your head has conceived. I deſire that you will ſend me very minute accounts from Rome, not of what you ſee, but of whom you ſee; of your pleaſures and entertainments. Tell me what companies you frequent moſt, and how you are received. *Mi dica anche ſe la lingua Italiana va bene, e ſe la parla facilmente; ma in ogni caſo biſogna parlarla ſempre per poter alla fine parlarla bene e pulito. Le donne l'inſegnano meglio aſſai dei mæſtri. Addio caro Ragazzo, ſi ricordi del Garbo, della Gentilezza, e della Leggiadria: coſe tante neceſſarie ad un Cavaliere.*

LETTER CCIX.

London, Dec. 19th. O. S. 1749.

DEAR BOY,

THE knowledge of mankind is a very uſeful knowledge for every body; a moſt neceſſary one for you, who are deſtined to an active, public life. You will have to do with all ſorts of characters; you ſhould, therefore, know them thoroughly, in order to manage them ably. This knowledge is not to be gotten ſyſtematically; you muſt acquire it yourſelf by your own obſervation and ſagacity: I will give you ſuch hints as I think may be uſeful land-marks in your intended progreſs.

I have often told you (and it is moſt true) that, with regard to mankind, we muſt not draw general concluſions from certain particular principles, though, in the main, true ones. We muſt not ſuppoſe, that, becauſe a man is a rational animal, he will therefore always act rationally; or, becauſe he has ſuch or ſuch a predominant paſſion, that he will act invariably and conſequentially in the purſuit of it. No: We are complicated machines;

chines; and though we have one main ſpring, that gives motion to the whole, we have an infinity of little wheels, which in their turns, retard, precipitate, and ſometimes ſtop that motion. Let us exemplify. I will ſuppoſe Ambition to be (as it commonly is) the predominant paſſion of a Miniſter of State; and I will ſuppoſe that Miniſter to be an able one. Will he therefore, invariably purſue the object of that predominant paſſion? May I be ſure that he will do ſo and ſo, becauſe he ought? Nothing leſs. Sickneſs, or low ſpirits, may damp this predominant paſſion; humour and peeviſhneſs may triumph over it; inferior paſſions may, at times, ſurpriſe it, and prevail. Is this ambitious Stateſman amorous? Indiſcreet and unguarded confidences made in tender moments, to his wife or his miſtreſs, may defeat all his ſchemes. Is he avaricious? Some great lucrative object, ſuddenly preſenting itſelf, may unravel all the work of his ambition. Is he paſſionate? Contradiction and provocation (ſometimes, it may be, too, artfully intended) may extort rash and inconſiderate expreſſions, or actions deſtructive of his main object. Is he vain, and open to flattery? An artful, flattering favourite may miſlead him; and even lazineſs may, at certain moments, make him neglect or omit the neceſſary ſteps to that height at which he wants to arrive. Seek firſt, then, for the predominant paſſion of the character which you mean to engage and influence, and addreſs yourſelf to it; but without defying or deſpiſing the inferior paſſions: get them in your intereſt too for now and then they will have their turns. In many caſes, you may not have it in your power to contribute to the gratification of the prevailing paſſion; then take the next beſt to your aid. There are many avenues to every man; and when you cannot get at him through the great one, try the ſerpentine ones, and you will arrive at laſt.

There are two inconſiſtent paſſions which however frequently accompany each other, like man and wife; and which like man and wife too, are commonly clogs upon each other. I mean Ambition and Avarice: the latter is often the true cauſe of the former, and then is the predominant paſſion. It ſeems to have been ſo in Cardinal Mazarin; who did any thing, ſubmitted to any thing,

ing, and forgave any thing, for the ſake of plunder. He lo-ed and courted Power, like an uſurer; becauſe it carried pro- along with. Whoever ſhould have formed his opinion, or ta-en his meaſures, ſingly from the ambitious part of Cardinal Ma-arin's character, would have found himſelf often miſtaken. ome who had found this out, made their fortunes, by letting im cheat them at play. On the contrary, Cardinal Riche-eu's prevailing paſſion ſeems to have been ambition, and his mmenſe riches, only the natural conſequences of that Ambi-ion gratified; and yet, I make no doubt, but that Ambition had ow and then its turn with the former, and Avarice with the tter. Richelieu (by the way) is ſo ſtrong a proof of the in-onſiſtency of human nature, that I cannot help obſerving to ou, that, while he abſolutely governed both his King and his ountry, and was, in a great degree, the arbiter of the fate of all urope, he was more jealous of the great reputation of Cor-eille, than of the power of Spain; and more flattered with eing thought (what he was not) the beſt Poet, than with eing thought (what he certainly was) the greateſt Stateſman n Europe; and affairs ſtood ſtill, while he was concerting the riticiſm upon the *Cid*. Could one think this poſſible, if one id not know it to be true? Though men are all of one compoſi-ion, the ſeveral ingredients are ſo differently proportioned in each individual that no two are exactly alike; and no one, at all times, like himſelf. The ableſt man will, ſometimes, do weak things; the proudeſt man, mean things; the honeſteſt man, ill things; and the wickedeſt man, good ones. Study individuals then; and if you take (as you ought to do) their outlines from their prevail-ing paſſion, ſuſpend your laſt finiſhing ſtrokes, till you have at-tended to, and diſcovered the operations of their inferior paſſions, appetites, and humours. A man's general character may be that of the Honeſteſt Man of the world: do not diſpute it; you might be thought envious or ill-natured; but, at the ſame time, do not take this probity upon truſt, to ſuch a degree as to put your life, fortune, or reputation in his power. This honeſt man may happen to be your rival in power, in intereſt, or in love; three

three paſſions that often put honeſty to moſt ſevere trials, which it is too often caſt: but firſt analyſe this Honeſt man yourſelf; and then, only, you will be able to judge how far you may or may not, with ſafety truſt him.

Women are much more like each other than men; they have in truth, but two paſſions, Vanity and Love: theſe are their univerſal characteriſtics. An Agrippina may ſacrifice them to Ambition, or a Meſſalina to Luſt; but ſuch inſtances are rare and, in general, all they ſay, and all they do, tends to the gratification of their Vanity or their Love. He who flatters them moſt, pleaſes them beſt; and they are moſt in love with him who they think is the moſt in love with them. No adulation too ſtrong for them; no aſſiduity too great; no ſimulation of paſſion too groſs: as, on the other hand, the leaſt word or action that can poſſible be conſtrued, into a ſlight or contempt, is unpardonable, and never forgotten. Men are, in this reſpect tender too, and will ſooner forgive an injury than an inſult. Some men are more captious than others: ſome are always wrong-headed: but every man living has ſuch a ſhare of Vanity, as to be hurt, with marks of ſlight and contempt. Every man does not pretend to be a Poet, a Mathematician, or a Stateſman, and conſidered as ſuch; but every man pretends to common ſenſe, and to fill his place in the world with common decency; and conſequently does not eaſily forgive thoſe negligencies, inattentions, and ſlights, which ſeem to call in queſtion, or utterly deny him both theſe pretenſions.

Suſpect, in general, thoſe who remarkably affect any one virtue; who raiſe it above all others, and who, in a manner, intimate that they poſſeſs it excluſively. I ſay, ſuſpect them; for they are commonly impoſtors: but do not be ſure that they are always ſo; for I have ſometimes known Saints really religious, Bluſterers really brave, Reformers of manners really honeſt, and Prudes really chaſte. Pry into the receſſes of their hearts yourſelf, as far as you are able, and never implicitly adopt a character upon common fame; which, though generally right

ght as to the great outlines of characters, is always wrong in me particulars.

Be upon your guard againſt thoſe, who, upon very ſlight acaintance, obtrude their unmaſked and unmerited friendſhip d confidence upon you; for they probably cram you with them ly for their own eating: but at the ſame time, do not roughly ject them upon that general ſuppoſition. Examine further, d ſee whether thoſe unexpected offers flow from a warm heart d a ſilly head, or from a deſigning head, and a cold heart; r Knavery and Folly have often the ſame ſymptoms. In the ſt caſe, there is no danger in accepting them *valeant quantum lere poſſunt*. In the latter caſe, it may be uſeful to ſeem to cept them, and artfully to turn the battery upon him who rai- it.

There is an incontinency of friendſhip among young fellows, ho are aſſociated by their mutual pleaſures only; which has, ry frequently, bad conſequences. A parcel of warm hearts, d unexperienced heads, heated by convivial mirth, and poſ- bly a little too much wine, vow, and really mean at the time, ernal friendſhips to each other, and indiſcreetly pour out their hole ſouls in common, and without the leaſt reſerve. Theſe nfidences are as indiſcreetly repealed, as they were made; for w pleaſures and new places, ſoon diſſolve this ill-cemented nnection; and then very ill uſes are made of theſe raſh confi- ences. Bear your part, however, in young companies; nay, rvel if you can, in all the ſocial and convivial joy and feſtivity at become youth. Truſt them, with your love-tales, if you eaſe; but keep your ſerious views ſecret. Truſt thoſe only to me tried friend, more experienced than yourſelf, and who, being a different walk of life from you, is not likely to become your val; for I would not adviſe you to depend ſo much upon the roic virtue of mankind, as to hope, or believe that your comtitor will ever be your friend, as to the object of that competion.

Theſe are reſerves and cautions very neceſſary to have, but very

very imprudent to ſhew; the *volto ſciolto* ſhould accompa
them.

LETTER CCX.

DEAR BOY,

GREAT talents, and great virtues (if you ſhould have the
will procure you the reſpect and the admiration of manki
but it is the leſſer talents, the *leniores virtutes*, which muſt p
cure you their love and affection. The former, unaſſiſted a
unadorned by the latter, will extort praiſe; but will, at the ſa
time, excite both fear and envy; two ſentiments abſolutely i
compatable with love and affection.

Ceſar had all the great vices, and Cato all the great virt
that men could have. But Ceſar had the *leniores virtut*
which Cato wanted; and which made him beloved, even
his enemies, and gained him the hearts of mankind, in ſpite
their reaſon: while Cato was not even beloved by his frie
notwithſtanding the eſteem and reſpect which they could
refuſe to his virtues, and I am apt to think, that if Ceſar h
wanted, and Cato poſſeſſed, thoſe *leniores virtutes*, the for
would not have attempted (at leaſt with ſucceſs) and the lat
could not have protected, the liberties of Rome. Mr Addi
in his Cato, ſays of Ceſar (and I believe with truth)

Curſe on his virtues, they've undone his country.

By which he means, thoſe leſſer, but engaging virtues, of g
tleneſs, affability, complaiſance, and good-humour. The kno
ledge of a Scholar, the courage of a Hero, and the virtue o
Stoic, will be admired; but if the knowledge be accompani
with arrogance, the courage with ferocity, and the virtue wi
inflexible ſeverity, the man will never be loved. The heroi
of Charles XII. of Sweden (if his brutal courage deſerves th
that name) was univerſally admired, but the man no where b
loved. Whereas Henry IV. of France, who had full as mu
cour

rage, and was much longer engaged in wars, was generally oved upon account of his leſſer and ſocial virtues. We are ſo formed, that our underſtandings are generally the *dupes* our hearts, that is, of our paſſions; and the ſureſt way to the mer, is through the latter, which muſt be engaged by the *leres virtutes* alone, and the manner of exerting them. The olent civility of a proud man is (for example) if poſſible, more cking than his rudeneſs could be; becauſe he ſhews you, by manner, that he thinks it mere condeſcenſion in him; and that goodneſs alone beſtows upon you what you have no pretence claim. He intimates his protection, inſtead of his friendſhip, a gracious nod, inſtead of an uſual bow; and rather ſignifies conſent that you may, than his invitation that you ſhould walk, eat or drink with him.

The coſtive liberality of a purſe-proud man, inſults the diſſes it ſometimes relieves; he takes care to make you feel ur own misfortunes, and the difference between your own ſiation and his; both which he inſinuates to be juſtly merited: urs, by your folly; his, by his wiſdom. The arrogant pedant es not communicate, but promulgates his knowledge. He es not give it you, but he inflicts it upon you; and is (if poſble) more deſirous to ſhew you your own ignorance, than his wn learning. Such manners as theſe, not only in the particur inſtances which I have mentioned, but likewiſe in all others, ock and revolt that little pride and vanity, which every man s in his heart; and obliterate in us the obligation for the faour conferred, by reminding us of the motive which produced, nd the manner which accompanied it.

Theſe faults point out their oppoſite perfections, and your wn good ſenſe will naturally ſuggeſt them to you.

But beſides theſe leſſer virtues, there are, what may be called he leſſer talents or accompliſhments, which are of great uſe to adorn and recommend all the greater; and the more ſo, as all people are judges of the one, and but few are of the other. Every body feels the impreſſion, which an engaging addreſs, an

agreeable manner of ſpeaking, and an eaſy politeneſs, mak upon them: and they prepare the way for the favourable rec tion of their betters. Adieu.

LETTER CCXI.

London, Dec. 26. O. S. 1749.

MY DEAR FRIEND,

THE New-year is the ſeaſon, in which cuſtom ſeems mor particularly to authoriſe civil and harmleſs Lies, under th name of compliments. People reciprocally profeſs wiſhes whic they ſeldom form; and concern, which they ſeldom feel. Thi is not the caſe between you and me, where truth leaves n room for compliments.

Dii tibi dent annos, de te nam cætera fumes; was ſaid former ly to one, by a man who certainly did not think it. With the variation of one word only, I will with great truth ſay it to you. I will make the firſt part conditional by changing, in the ſecond the *nam* into *ſi*. May you live, as long as you are fit to live, but no longer! or, may you rather die, before you ceaſe to be fit to live, than after! My true tenderneſs for you, makes me think more of the manner, than of the length of your life, and forbids me to wiſh it prolonged, by a ſingle day, that ſhould bring guilt, reproach, and ſhame upon you. I have not malice enough in my nature, to wiſh that to my greateſt enemy. You are the principal object of all my cares, the only object of all my hopes: I have now reaſon to believe, that you will reward the former, and anſwer the latter; in that caſe, may you live long, for you muſt live happy; *de te nam cætera fumes.* Conſcious virtue is the only ſolid foundation of all happineſs; for riches, power, rank, or whatever, in the common acceptation of the word, is ſuppoſed to conſtitute happineſs, will never quiet, much leſs cure, the inward pangs of guilt. To that main wiſh, I will add, thoſe of the good old nurſe of Horace, in his Epiſtle to Tibullus: *Sapere*, you have it in a good degree already. *Et fari ut poſſit quæ ſentiat.*

Have

ave you that? More, much more is meant by it, than common eech, or mere articulation. I fear that ſtill remains to be iſhed for, and I earneſtly wiſh it you. *Gratia* and *Fama* will evitably accompany the above mentioned qualifications. The *iletudo* is the only one that is not in your own power; Hea- n alone can grant it you, and may it do ſo abundantly! As for *e mundus victus, non deficiente crumena*, do you deſerve, and I ill provide them.

It is with the greateſt pleaſure that I conſider the fair proſpect hich you have before you. You have ſeen, read, and learned ore, at your age, than moſt young fellows have done at two three-and-twenty. Your deſtination is a ſhining one, and ads to rank, fortune and diſtinction. Your education has en calculated for it; and, to do you juſtice, that education has t been thrown away upon you. You want but two things, hich do not want conjuration, but only care, to acquire; Elo- ence and Manners: that is, the graces of ſpeech and the aces of behaviour. You may have them; they are as much in our power as powdering your hair is; and will you let the ant of them obſcure (as it certainly will do) that ſhining roſpect which preſents itſelf to you? I am ſure you will not. hey are the ſharp end, the point of the nail that you are dri- ing, which muſt make way firſt for the larger and more ſolid arts to enter. Suppoſing your moral character as pure, and our knowledge as ſound, as I really believe them both to be; ou want nothing for that perfection, which I have ſo conſtant- y wiſhed you, and taken ſo much pains to give you, but Elo- quence and Politeneſs. A man, who is not born with a poeti- al genius, can never be a poet, or at beſt, an extreme bad one: but every man, who can ſpeak at all, can ſpeak elegantly and correctly if he pleaſes, by attending to the beſt authors and ora- tors; and, indeed, I would adviſe thoſe, who do not ſpeak ele- gantly, not to ſpeak at all; for I am ſure they will get more by their ſilence than by their ſpeech. As for politeneſs; whoever keeps good company, and is not polite, muſt have formed a reſo- lution, and take ſome pains not to be ſo; otherwiſe he would

naturally and inſenſibly acquire the air, the addreſs, and the turns of thoſe he converſes with. You will, probably, in the courſe of this year, ſee as great a variety of good company, in the ſeveral Capitals you will be at, as in any one year of your life; and conſequently muſt (I ſhould hope,) catch ſome of their manners, almoſt whether you will or not; but, as I dare ſay you will endeavour to do it, I am convinced you will ſucceed, and that I ſhall have the pleaſure of finding you, at your return here, one of the beſt-bred men in Europe.

I imagine, that when you receive my letters, and come to thoſe parts of them which relate to Eloquence and Politeneſs, you ſay, or at leaſt think, What, will he never have done upon theſe two ſubjects? Has he not ſaid all he can ſay upon them? Why the ſame thing over and over again?——If you do think or ſay ſo, it muſt proceed from your not yet knowing the infinite importance of theſe two accompliſhments, which I cannot recommend to you too often, nor inculcate too ſtrongly. But if, on the contrary, you are convinced of the utility, or rather the neceſſity, of theſe two accompliſhments, and are determined to acquire them by repeated admonitions are only unneceſſary; and I grudge no trouble, which can poſſibly be of the leaſt uſe to you.

I flatter myſelf, that your ſtay at Rome will go a great way towards anſwering all my views: I am ſure it will, if you employ your time, and your whole time, as you ſhould. Your firſt morning hours, I would have you devote to your graver ſtudies with Mr Harte; the middle part of the day, I would have employed in ſeeing Things; and the evenings, in ſeeing People. You are not, I hope, of a lazy, inactive turn, in either body or mind; and, in that caſe, the day is full long enough for every thing; eſpecially at Rome, where it is not the faſhion, as it is here, at Paris, to embezzle at leaſt half of it at table. But if, by accident, two or three hours are ſometimes wanting for ſome uſeful purpoſe, borrow them from your ſleep. Six, or at moſt ſeven hours ſleep is, for a conſtancy, as much as you or any body can

an want: more is only lazineſs and dozing; and is, I am perſuaded, both unwholſome and ſtupifying. If, by chance, your buſineſs, or your pleaſures, ſhould keep you up till four or five o'clock in the morning. I would adviſe you, however, to riſe exactly at your uſual time, that you may not loſe the precious morning hours; and that the want of ſleep may force you to go to bed earlier the next night. This is what I was adviſed to do when very young, by a very wiſe man; and what, I aſſure you I always did in the moſt diſſipated part of my life. I have very often gone to my bed at ſix in the morning, and roſe, notwithſtanding at eight; by which means I got many hours in the morning, that my companions loſt; and the want of ſleep obliged me to keep good hours the next, or at leaſt the third night. To this method I owe the greateſt part of my reading; for, from twenty to forty, I ſhould certainly have read very little, if I had not been up while my acquaintances were in bed. Know the true value of time; ſnatch, ſeize, and enjoy every moment of it. No idleneſs, no lazineſs, no procraſtination: never put off till to-morrow what you can do to day. That was the rule of the famous and unfortunate Penſionary De Witt; who, by ſtrictly following it, found time, not only to do the whole buſineſs of the Republic, but to paſs his evenings at aſſemblies and ſuppers, as if he had had nothing elſe to do or think of.

Adieu, my dear friend, for ſuch I ſhall call you, and as ſuch I ſhall, for the future, live with you. I diſclaim all titles which imply an authority that, I am perſuaded, you will never give me occaſion to exerciſe.

Multos et felices, moſt ſincerely to Mr Harte.

LETTER CCXII.

London, Jan. 8th. O. S. 1750.

DEAR BOY,

I HAVE ſeldom or never written to you upon the ſubject of Religion and Morality: your own reaſon, I am perſuaded, has given you true notions of both; they ſpeak beſt for themſelves; but, if they wanted aſſiſtance, you have Mr Harte at hand, both for precept and example: to your own reaſon, therefore, and to Mr Harte, ſhall I refer you, for the Reality of both, and confine myſelf, in this letter, to the decency, the utility, and the neceſſity of ſcrupulouſly preſerving the Appearances of both. When I ſay the Appearances of Religion, I do not mean that you ſhould talk or act like a Miſſionary, or an Enthuſiaſt, nor that you ſhould take up a controverſial cudgel againſt whoever attacks the ſect you are of; this would be both uſeleſs, and unbecoming your age: but I mean that you ſhould by no means ſeem to approve, encourage, or applaud, thoſe libertine notions, which ſtrike at religions equally, and which are the poor threadbare topics of half-Wits, and minute Philoſophers. Even thoſe who are ſilly enough to laugh at their jokes, are ſtill wiſe enough to diſtruſt and deteſt their characters: for, putting moral virtues at the higheſt, and religion at the loweſt, religion muſt ſtill be allowed to be a collateral ſecurity, at leaſt, to Virtue, and every prudent man will ſooner truſt to two ſecurities than to one. Whenever, therefore, you happen to be in company with thoſe pretended *Eſprits forts*, or with thoughtleſs libertines, who laugh at all religion, to ſhew their wit, or diſclaim it, to complete their riot; let no word or look of yours intimate the leaſt approbation; on the contrary, let a ſilent gravity expreſs your diſlike: but enter not into the ſubject, and decline ſuch unprofitable and indecent controverſies. Depend upon this truth, That every man is the worſe looked upon, and the leſs truſted, for being thought to have no religion; in ſpite of all the pompous

pous and ſpecious epithets he may aſſume of *Eſprit fort*, Free-thinker, or Moral Philoſopher; and a wiſe Atheiſt (if ſuch a thing there is) would, for his own intereſt, and character in this world pretend to ſome religion.

Your moral character muſt be not only pure, but, like Ceſars wife, unſuſpected. The leaſt ſpeck or blemiſh upon it is fatal. Nothing degrades and vilifies more, for it excites and unites deteſtation and contempt. There are, however, wretches in the world profligate enough to explode all notions of moral good and evil; to maintain that they are merely local, and depend entirely upon the cuſtoms and faſhions of different countries: nay, they are ſtill, if poſſible, more unaccountable wretches; I mean thoſe who affect to preach and propagate ſuch abſurd and infamous notions, without believing them themſelves. Theſe are the devil's hypocrites. Avoid, as much as poſſible, the company of ſuch people; who reflect a degree of diſcredit and infamy upon all who converſe with them. But as you may, ſometimes, by accident, fall into ſuch company, take great care that no complaiſance, no good-humour, no warmth of feſtal mirth, ever make you ſeem even to acquieſce, much leſs to approve or applaud, ſuch infamous doctrines. On the other hand, do not debate nor enter into ſerious argument, upon a ſubject ſo much below it: but content yourſelf with telling theſe *Apoſtles*, that you know they are not ſerious; that you have a much better opinion of them than they would have you have; and that, you are very ſure, they would not practiſe the doctrine they preach. But put your private mark upon them, and ſhun them for ever afterwards.

There is nothing ſo delicate as your moral character, and nothing which it is your intereſt ſo much to preſerve pure. Should you be ſuſpected of Injuſtice, Malignity, Perfidy, Lying, &c. all the parts and knowledge in the world will never procure you eſteem, friendſhip or reſpect. A ſtrange concurrence of circumſtances has ſometimes raiſed very bad men to high ſtations; but they have been raiſed like criminals to a pillory, where their perſons and their crimes, by being more conſpicuous, are

only the more known, the more detested, and the more pelted and insulted. If, in any case whatsoever, affectation and ostentation are pardonable, it is in the case of morality; though, even there, I would not advise you to a Pharisaical pomp of virtue. But I will recommend to you a most scrupulous tenderness for your moral character, and the utmost care not to say or do the least thing, that may ever so slightly taint it. Shew yourself, upon all occasions, the advocate, the friend, but not the bully, of Virtue. Colonel Chartres, whom you have certainly heard of, (who was, I believe, the most notorious blasted rascal in the world, and who had, by all sorts of crimes, amassed immense wealth) was so sensible of the disadvantage of a bad character, that I heard him once say, in his impudent profligate manner, that, though he would not give one farthing for Virtue, he would give ten thousand pounds for a character; because he should get a hundred thousand pounds by it; whereas he was so blasted that he had no longer an opportunity of cheating people. Is it possible then that an honest man can neglect what a wise rogue would purchase so dear?

There is one of the vices above mentioned, into which people of good education, and, in the main, of good principles, sometimes fall, from mistaken notions of skill, dexterity, and self-defence; I mean Lying: though it is inseparably attended with more infamy and loss than any other. The prudence and necessity of often concealing the truth, insensibly seduces people to violate it. It is the only art of mean capacities, and the only refuge of mean spirits. Whereas, concealing the truth, upon proper occasions, is as prudent and as innocent, as telling a lie, upon any occasion, is infamous and foolish. I will state you a case in your own department. Suppose you are employed at a foreign Court, and that the Minister of that Court is absurd or impertinent enough to ask you what your instructions are; Will you tell him a lie, which, as soon as found out, (and found out it certainly will be) must destroy your credit, blast your character, and render you useless there? No. Will you tell him the truth then, and betray your trust? As certainly, No. But you will answer,

nocently contemptible; their merit has been dimmed, their pretenſions unregarded, and all their views defeated. Character muſt be kept bright, as well as clean. Content yourſelf with mediocrity in nothing. Inpurity of character, and in politeneſs of manners, labour to excel all, if you wiſh to equal many. Adieu.

LETTER CCXIII.

London, January 11th. O. S. 1750.

MY DEAR FRIEND,

YESTERDAY I received a letter from Mr Harte, of the 31ſt December, N. S. which I will anſwer ſoon; and for which I deſire you to return him my thanks now. He tells me two things, that give me great ſatisfaction: one is, that there are very few Engliſh at Rome; the other is, that you frequent the beſt foreign companies. This laſt is a very good ſymptom; for a man of ſenſe is never deſirous to frequent thoſe companies, where he is not deſirous to pleaſe, or where he finds that he diſpleaſes; it will not be expected in thoſe companies, that, at your age, you ſhould have the *Garbo*, the *Diſinvoltura*, and the *Leggiadria* of a man of five-and-twenty, who has been long uſed to keep the beſt companies; and therefore do not be diſcouraged, and think yourſelf either ſlighted or laughed at, becauſe you ſee others, older and more uſed to the world, eaſier, more familiar, and conſequently rather better received in thoſe companies than yourſelf. In time your turn will come; and if you do but ſhew an inclination, a deſire to pleaſe, though you ſhould be embarraſſed or even err in the means, which muſt neceſſarily happen to you at firſt, yet the will (to uſe a vulgar expreſſion) will be taken for the deed; and people, inſtead of laughing at you, will be glad to inſtruct you. Good ſenſe can only give you the great out-lines of good-breeding; but obſervation and uſage can alone give you the delicate touches, and the fine colouring. You will naturally endeavour to ſhew the utmoſt reſpect to people of certain ranks and characters, and conſequently you will ſhew it; but the proper, the delicate manner

of ſhewing that reſpect, nothing but obſervation and time can give.

I remember that, when, with all the aukwardneſs and ruſt of Cambridge about me, I was firſt introduced into good company, I was frightened out of my wits. I was determined to be, what I thought civil; I made fine low bows, and placed myſelf below every body; but when I was ſpoken to, or attempted to ſpeak myſelf, *obſtupui, ſteruntque comæ, et vox faucibus hæſit.* If I ſaw people whiſper, I was ſure it was at me; and I thought myſelf the ſole object of either the ridicule or the cenſure of the whole company: who, God knows, did not trouble their heads about me. In this way I ſuffered, for ſome time, like a criminal at the Bar; and ſhould certainly have renounced all polite company for ever, If I had not been ſo convinced of the abſolute neceſſity of forming my manners upon thoſe of the beſt companies that I determined to perſevere, and ſuffer any thing, or every thing, rather than not compaſs that point. Inſenſibly it grew eaſier to me; and I began not to bow ſo ridiculouſly low, and to anſwer queſtions without great heſitation or ſtammering: if, now and then, ſome charitable people, ſeeing my embarraſſment, and being *deſœuvres* themſelves, came and ſpoke to me, I conſidered them as angels ſent to comfort me; and that gave me a little courage. I got more ſoon afterwards, and was intrepid enough to go up to a fine woman, and tell her that I thought it a warm day, ſhe anſwered me, very civilly, that ſhe thought ſo too; upon which the converſation ceaſed, on my part, for ſome time, till ſhe, good naturedly reſuming it, ſpoke to me thus; "I ſee your embarraſſment, and I am ſure that the few words you ſaid to me, coſt you a great deal; but do not be diſcouraged for that reaſon, and avoid good company. We ſee that you deſire to pleaſe, and that is the main point; you want only the manner, and you think that you want it ſtill more than you do. You muſt go through your noviciate before you can profeſs good breeding; and, if you will be my Novice, I will preſent you to my acquaintance as ſuch."

You

anſwer, with firmneſs, That you are ſurpriſed at ſuch a queſtion: that you are perſuaded he does not expect an anſwer to it; but that, at all events, he certainly will not have one. Such an anſwer will give him confidence in you; he will conceive an opinion of your veracity, of which opinion you may afterwards make very honeſt and fair advantages. But if, in negotiations, you are looked upon as a liar and a trickſter, no confidence will be placed in you, nothing will be communicated to you, and you will be in the ſituation of a man who has been burnt in the cheek; and who, from that mark, cannot afterwards get an honeſt livelihood if he would, but muſt continue a thief.

Lord Bacon, very juſtly, makes a diſtinction between Simulation and Diſſimulation; and allows the latter rather than the former: but ſtill obſerves, that they are the weaker ſort of Politicians who have recourſe to either. A man who has ſtrength of mind, and ſtrength of parts, wants neither of them. Certainly (ſays he) the ableſt men that ever were, have all had an openneſs and frankneſs of dealing, and a name of certainty and veracity; but then, they were like horſes well managed; for they could tell, paſſing well, when to ſtop, or turn: and at ſuch times when they thought the caſe indeed required ſome diſſimulation, if then they uſed it, it came to paſs, that the former opinion ſpread abroad, of their good faith and clearneſs of dealing, made them almoſt inviſible.

There are people who indulge themſelves in a ſort of lying, which they reckon innocent, and which in one ſenſe is ſo; for it hurts nobody but themſelves. This ſort of lying is the ſpurious offſpring of vanity, begotton upon folly: theſe people deal in the marvellous; they have ſeen ſome things that never exiſted; they have ſeen other things which they really never ſaw, though they did exiſt, only becauſe they were thought worth ſeeing. Has any thing remarkable been ſaid or done in any place, or in any company? they immediately preſent and declare themſelves eye or ear witneſſes of it. They have done feats themſelves, unattempted, or at leaſt unperformed by others. They are always the heroes of their own fables; and think that

they gain consideration, or at least present attention, by it. Whereas, in truth, all they get is ridicule and contempt, not without a good degree of distrust: for one must naturally conclude, that he who will tell any lie from idle vanity, will not scruple telling a greater for interest. Had I really seen any thing so very extraordinary as to be almost incredible, I would keep it to myself, rather than, by telling it, give any one body room to doubt for one minute of my veracity. It is most certain, that the reputation of chastity is not so necessary for a woman, as that of veracity is for a man: and with reason: for it is possible for a woman to be virtuous, though not strictly chaste, but it is not possible for a man to be virtuous without strict veracity. The slips of the poor women are sometimes mere bodily frailties; but a lie in a man is a vice of the mind, and of the heart. For God's sake, be scrupulously jealous of the purity of your moral character; keep it immaculate, unblemished, unsullied; and it will be unsuspected. Defamation and calumny never attack, where there there is no weak place; they magnify, but they do not create.

There is a very great difference between that purity and character, which I so earnestly recommend to you, and the Stoical gravity and austerity of character, which I do by no means recommend to you. At your age, I would no more wish you to be a Cato, than a Clodius. Be, and be reckoned, a man of pleasure, as well as a man of business. Enjoy this happy and giddy time of your life; shine in the pleasures, and in the company of people of your own age. This is all to be done, and indeed only can be done, without the least taint to the purity of your moral character: for those mistaken young fellows, who think to shine by an impious or immoral licentiousness, shine only from their stinking, like corrupted flesh in the dark. Without this purity, you can have no dignity of character; and without dignity of character it is impossible to rise in the world. You must be respectable, if you will be respected. I have known people flattern away their character, without really polluting it; the consequence of which has been, that they have become in-

nocently

Recuit Color, et Res. Acquire an eaſineſs and verſality of manners, as well as of mind; and, like the Camelion, take the hue of the company you are with.

There is a ſort of veteran women of condition, who, having lived always in the *grande monde*, and having poſſibly had ſome gallantries, together with the experience of five-and-twenty, or thirty years, form a young fellow better than all the rules that can be given him. Theſe women, being paſt their bloom, are extremely flattered by the leaſt attention from a young fellow; and they will point out to him thoſe manners and *attentions* that pleaſed and engaged them, when they were in the pride of their youth and beauty. Wherever you go, make ſome of thoſe women your friends; which a very little matter will do. Aſk their advice, tell them your doubts or difficulties, as to your behaviour: but take great care not to drop one word of their experience: for experience implies age; and the ſuſpicion of age, no woman, let her be ever ſo old, ever forgives.——I long for your picture, which Mr Harte tells me is now drawing. I want to ſee your countenance, your air, and even your dreſs; the better they all three are, the better; I am not wiſe enough to deſpiſe any one of them. Your dreſs, at leaſt, is in your own power, and I hope that you mind it to a proper degree. Yours, Adieu.

LETTER CCXIV.

London, January 18th, O. S. 1750.

MY DEAR FRIEND,

I CONSIDER the ſolid part of your little edifice as ſo near being finiſhed and completed, that my only remaining care is about the embelliſhments; and that muſt now be your principal care too. Adorn yourſelf with all thoſe graces and accompliſhments, which, without ſolidity, are frivolous; but without which, ſolidity is, to a great degree, uſeleſs. Take one man, with a very moderate degree of knowledge, but with a pleaſing figure, a prepoſſeſſing addreſs, graceful in all that he ſays and does,

does, polite, *liant*, and, in ſhort, adorned with all the leſſer talents: and take another man, with ſound ſenſe and profound knowledge, but without the above-mentioned advantages; the former will not only get the better of the latter, in every purſuit of every *kind*, but in truth there will be no ſort of competition between them. But can every man acquire theſe advantages? I ſay Yes, if he pleaſe; ſuppoſing he is in a ſituation, and in circumſtances, to frequent good company. Attention, obſervation, and imitation, will moſt infallibly do it.

When you ſee a man, whoſe firſt *abord* ſtrikes you, prepoſſeſſes you in his favour, and makes you entertain a good opinion of him, you do not know why: analyſe that *abord*, and examine, within yourſelf, the ſeveral parts that compoſed it; and you will generally find it to be the reſult, the happy aſſemblage of modeſty unembarraſſed, reſpect without timidity, a genteel, but unaffected attitude of body and limbs, an open, cheerful, but unſmirking countenance, and a dreſs, by no means negligent, and yet not foppiſh. Copy him, then, not ſervilely, but as ſome of the greateſt maſters of painting have copied others; inſomuch that their copies have been equal to the originals, both as to beauty and freedom. When you ſee a man, who is univerſally allowed to ſhine as an agreeable, well-bred man, and a fine gentleman, (as, for example, the Duke de Nivernois) attend to him, watch him carefully; obſerve in what manner he addreſſes himſelf to his ſuperiors, how he lives with his equals, and how he treats his inferiors. Mind his turn of converſation, in the ſeveral ſituations of morning viſits, the table, and the evening amuſements, imitate, without mimicking him; and be his duplicate, but not his ape. You will find that he takes care never to ſay or do any thing, that can be conſtrued into a ſlight, or a negligence; or that can, in any degree, mortify people's vanity and ſelf-love: on the contrary, you will perceive that he makes people pleaſed with him, by making them firſt pleaſed with themſelves: he ſhews reſpect, regard, eſteem, and attention, where they are ſeverally proper; he ſows them with care, and he reaps them in plenty.

Theſe amiable accompliſhments are all to be acquired by uſe and

You will eaſily imagine how much this ſpeech pleaſed me, and how aukwardly I anſwered it; I hemm'd once or twice (for it gave me a burr in my throat) before I could tell her, that I was very much obliged to her; that it was true, that I had a great deal of reaſon to diſtruſt my own behaviour, not being uſed to fine company; and that I ſhould be proud of being her Novice, and receiving her inſtructions.

As ſoon as I had fumbled out this anſwer, ſhe called up three or four people to her, and ſaid, * Scavez vous (for ſhe was a foreigner, and I was abroad) que j'ai entrepris ce jeune homme, et qu'il le faut raſſurer? Pour moi, je crois en avoir fait la conquete, car il s'eſt emancipé dans le moment au point de me dire en tremblant, qu'il faiſoit chaud. Il faut que vous m aidiez à le dërouiller. Il lui faut néceſſairement une paſſion, et s'il ne m'en juge pas digne, nous lui en chercherons quelque autre. Au reſte, mon Novice, n'allez pas vous encanailler avec des filles d'Opèra et des Commêdiennes, qui vous épargneront les fraix et du Sentiment et de la Politeſſe, mais qui vous en coutaront bien plus á tout outre êgard. Je vous le dis encore; ſi vous vous encanaillez, vous ëtes perdu, mon ami. Ces Malheureuſes ruineront et votre fortune et votre ſantë, corrompront vos mœurs, et vous n'aurez jamais le ton de la bonne compagnie. The company laughed at this lecture, and I was ſtunned with it. I did not know whether ſhe was ſerious or in jeſt. By turns I

* "Do you know that I have undertaken this young man, and he muſt be encouraged? As for me, I think I have made a conqueſt of him; for he juſt now ventured to tell me, although tremblingly, that it is warm. You will aſſiſt me in poliſhing him. He muſt neceſſarily have a paſſion for ſomebody; if he does not think me worthy of being the object, we will ſeek out ſome other. However, my Novice, do not diſgrace yourſelf by frequenting Opera girls and Actreſſes; who will not require of you Sentiments and Politeneſs, but will be your ruin in every reſpect. I repeat it to you, my friend, if you ſhould get into low, mean company, you will be undone. Thoſe creatures will deſtroy your fortune and your health, corrupt your morals, and you will never acquire the ſtyle of good company."

was

was pleaſed, aſhamed, encouraged, and dejected. But when I found afterwards, that both ſhe, and thoſe to whom ſhe had preſented me, countenanced and protected me in company, I gradually got more aſſurance, and began not to be aſhamed of endeavouring to be civil. I copied the beſt maſters, at firſt ſervilely, afterwards more freely, and at laſt I joined habit and invention.

All this will happen to you, if you perſevere in the deſire of pleaſing and ſhining as a man of the world; that part of your character is the only one, about which I have at preſent the leaſt doubt I cannot entertain the leaſt ſuſpicion of your moral character; your learned character is out of queſtion. Your polite character is now the only remaining object that gives me the leaſt anxiety; and you are now in the right way of finiſhing it. Your conſtant colliſion with good company will, of courſe, ſmooth and poliſh you. I could wiſh that you would ſay, to the five or ſix men or women with whom you are the moſt acquainted, That you are ſenſible, that, from youth and inexperience, you muſt make many miſtakes in good-breeding; that you beg of them to correct you, without reſerve, wherever they ſee you fail; and that you ſhall take ſuch admonitions as the ſtrongeſt proofs of their friendſhip. Such a confeſſion and application will be very engaging to thoſe to whom you make them. They will tell others of them, who will be pleaſed with that diſpoſition, and, in a friendly manner, tell you of any little ſlip or error. The Duke Nivernois * would, I am ſure, be charmed, if you dropped ſuch a thing to him; adding, that you loved to addreſs yourſelf always to the beſt maſters. Obſerve alſo the different modes of good breeding of ſeveral nations, and conform yourſelf to them reſpectively. Uſe an eaſy civility with the French, more ceremony with the Italians, and ſtill more with the Germans; but let it be without embarraſſment, and with eaſe. Bring it, by uſe, to be habitual to you; for, if it ſeems unwilling and forced, it will never pleaſe. *Omnis Ariſtippum*

* At that time Embaſſador from the Court of France, at Rome.

decuit

and imitation; for we are, in truth, more than half what we are, by imitation. The great point is, to chooſe good models, and to ſtudy them with care. People inſenſibly contract, not only the air, the manners, and the vices, of thoſe with whom they commonly converſe, but their virtues too, and even their way of thinking. This is ſo true, that I have known very plain underſtandings catch a certain degree of wit, by conſtantly converſing with thoſe who had a great deal. Perſiſt, therefore, in keeping the beſt company, and you will inſenſibly become like them; but if you add attention and obſervation, you will very ſoon be one of them. This inevitable contagion of company ſhews you the neceſſity of keeping the beſt, and avoiding all other; for in every one, ſomething will ſtick. You have hitherto, I confeſs, had very few opportunities of keeping polite company. Weſtminſter ſchool is, undoubtedly, the ſeat of illiberal manners and brutal behaviour. Leipſig, I ſuppoſe, is not the ſeat of refined and elegant manners. Venice, I believe, has done ſomething; Rome, I hope will do a great deal more; and Paris will, I dare ſay, do all that you want: always ſuppoſing, that you frequent the beſt companies, and in the intention of improving and forming yourſelf; for without that intention nothing will do.

I here ſubjoin a liſt of all thoſe neceſſary, ornamental accompliſhments (without which, no man living can either pleaſe, or riſe in the world) which hitherto I fear you want, and which only require your care and attention to poſſeſs.

To ſpeak elegantly, whatever language you ſpeak in; without which, nobody will hear you with pleaſure, and conſequently you will ſpeak to very little purpoſe.

An agreeable and diſtinct elocution; without which nobody will hear you with patience: this every body may acquire, who is not born with ſome imperfection in the organs of ſpeech. You are not; and therefore it is wholly in your power. You need take much leſs pains for it than Demoſthenes did.

A diſtinguiſhed politeneſs of manners and addreſs; which common ſenſe, obſervation, good company, and imitation, will infallibly give you, if you will accept of it.

A genteel

A genteel carriage, and graceful motions, with the air of a man of faſhion. A good dancing-maſter, with ſome care on your part, and ſome imitation of thoſe who excel, will ſoon bring this about.

To be extremely clean in your perſon, and perfectly well dreſſed, according to the faſhion, be that what it will. Your negligence of dreſs, while you were a ſchool-boy, was pardonable, but would not be ſo now.

Upon the whole, take it for granted, that, without theſe accompliſhments, all you know, and all you can do, will avail you very little. Adieu.

LETTER CCXV.

London, January 25th O. S. 1750.

MY DEAR FRIEND.

IT is ſo long ſince I have heard from you, that I ſuppoſe Rome ingroſſes every moment of your time; and if it engroſſes it in the manner I could wiſh, I willingly give up my ſhare of it. I would rather *prodeſſe quam conſpici*. Put out your time but to good intereſt; and I do not deſire to borrow much of it. Your ſtudies, the reſpectable remains of antiquity, and your evening amuſements, cannot, and indeed ought not, to leave you much time to write. You will probably never ſee Rome again; and therefore you ought to ſee it well now: by ſeeing it well, I do not mean only the buildings, ſtatues, and paintings, though they undoubtedly deſerve your attention: but I mean ſeeing into the conſtitution and government of it. But theſe things certainly occur to your own common ſenſe.

How go your pleaſures at Rome? Are you in faſhion there; that is, do you live with the people who are? the only way of being ſo yourſelf, in time. Are you domeſtic enough in any conſiderable houſe to be called *le petit Stanhope*? Has any woman of faſhion and good-breeding taken the trouble of abuſing and laughing at you amicably to your face? Have you found a good *de critteuſe*? For theſe are the ſteps by which you muſt riſe

riſe to politeneſs, I do not preſume to aſk if you have any attachment, becauſe I believe you will not make me your *Confident;* but this I will ſay eventually, that if you have one, *il faut bien paier d'attentions et de petits ſoins*, if you would have your ſacrifice propitiouſly received. Women are not ſo much taken by beauty as men are, but prefer thoſe men who ſhew them the moſt attention.

* Would you engage the lovely fair?
With gentleſt manners treat her;
With tender looks and graceful air,
In ſofteſt accents greet her.

Verſe were but vain, the Muſes fail,
Without the Grace's aid;
The God of Verſe could not prevail
To ſtop the flying maid.

Attention by attentions gain,
And merit cares by cares;
So ſhall the nymph reward your pain,
And Venus crown your prayers.

Probatum eſt.

A man's addreſs and manner, weighs much more with them than his beauty: and, without them, the *Abbati* and the *Monſignori* will get the better of you. This addreſs and manner ſhould be exceedingly reſpectful, but at the ſame time eaſy, and unembarraſſed. Your chit-chat or *entregent* with them, neither can, nor ought to be very ſolid; but you ſhould take care to turn and dreſs up your trifles prettily, and make them every now and then convey indirectly ſome little piece of flattery. A fan, a ribband, or a head-dreſs, are great materials for gallant diſſertations, to one who has got *le ton leger et aimable de la bonne compagnie*. At all events, a man had better talk too much to

* Theſe three ſtanzas are the late Earl of Cheſterfield's.

women,

women, than too little; they take silence for dullness, unless where they think the passion they have inspired occasions it; and in that case they adopt the notion, that,

Silence in love betrays more woe,
Than words, though ne'er so witty;
The beggar that is dumb, we know,
Deserves a double pity.

A propos of this subject; What progress do you make in that language, in which Charles the Fifth said, that he would choose to speak to his mistress? Have you got all the tender diminutives, in *etta*, *ina*, and *ettina*; which, I presume, he alluded to? You already possess, and, I hope, take care not to forget, that language which he reserved for his horse. You are absolutely master, too, of that language in which he said he would converse with men; French. But, in every language, pray attend carefully to the choice of your words, and to the turn of your expression. I [illegible]d, it is a point of very great consequence. To be heard with suc[illegible], you must be heard with pleasure: words are the dress of th[illegible]ts; which should no more be presented in rags, tatters, and di[illegible] than your person should. By the way; Do you mind your person and your dress sufficiently? Do you take great care of your teeth? Pray have them put in order by the best operator at Rome. Are you be-laced, be-powdered, and be-feathered, as other young fellows are, and should be? At your age, *il faut du brilliant, et meme un peu de fracas, mais point de mediocre; il faut un air vif, aise et noble. Avec les hommes, un maintien respectuex et en meme tems respectable; avec les femmes, un caquet leger, enjoue, et badin, mais toujours fort poli.*

To give you an opportunity of exerting your talents, I send you, here inclosed, a letter of recommendation from Monsieur Villetes, to Madame de Simonetti at Milan; a woman of the first fashion and consideration there; and I shall in my next, send you another from the same person to Madame Clerici, at the same place. As these two Ladies' houses are the resort of all the

the people of fashion at Milan, those two recommendations will introduce you to them all. Let me know, in due time, if you have received these two letters, that I may have them renewed in case of accidents.

Adieu, my dear friend! Study hard; divert yourself heartily; distinguish carefully between the pleasures of a man of fashion, and the vices of a scoundrel: pursue the former, and abhor the latter like a man of sense.

LETTER CCXVI.

London, Feb. 5. O. S. 1750.

MY DEAR FRIEND,

VERY few people are good economists of their Fortune, and still fewer of their Time; and yet of the two, the latter is the most precious. I heartily wish you to be a good economist of both; and you are now of an age to begin to think seriously of these two important articles. Young people are apt to think they have so much time before them, that they may squander what they please of it, and yet have enough left; as very great fortunes have frequently seduced people to a ruinous profusion. Fatal mistakes, always repented of, but always too late! Old Mr Lowndes, the famous Secretary of the Treasury in the reigns of King William, Queen Anne, and King George the First, used to say, *take care of the pence, and the pounds will take care of themselves.* To this maxim, which he not only preached, but practised, his two grandsons, at this time, owe the very considerable fortunes that he left them.

This holds equally true as to Time; and I most earnestly recommend to you the care of those minutes and quarters of hours, in the course of the day, which people think too short to deserve their attention; and yet, if summed up at the end of the year, would amount to a very considerable portion of time. For example: you are to be at such a place at twelve, by appointment; you go out at eleven, to make two or three visits first; those persons

ſons are not at home: inſtead of ſauntering away that intermediate time at a coffee-houſe, and poſſibly alone; return home, write a letter, before-hand, for the enſuing poſt, or take up a good book, I do not mean Deſcartes, Mallebranche, Locke, or Newton, by way of dipping; but ſome book of rational amuſement, and detached pieces, as Horace, Boileau, Waller, La Bruyere, *&c.* This will be ſo much time ſaved, and by no means ill employed. Many people loſe a great deal of time by reading; for they read frivolous and idle books; ſuch as the abſurd Romances of the two laſt centuries; where characters, that never exiſted, are inſipidly diſplayed, and ſentiments, that were never felt, pompouſly deſcribed: the oriental ravings and extravagancies of the Arabian Nights, and Mogul Tales: or, the new flimſy *brochures* that now ſwarm in France, of Fairy Tales, *Reflexions ſur le Cœur et l'Eſprit*, *Metaphyſique de l'Amour*, *Analyſe des beaux Sentiments*, and ſuch ſort of idle frivolous ſtuff, that nouriſhes and improves the mind juſt as much as whipped cream would the body. Stick to the beſt eſtabliſhed books in every language; the celebrated Poets, Hiſtorians, Orators, or Philoſophers. By theſe means (to uſe a city metaphor) you will make fifty *per cent.* of that time, of which others do not make above three or four, or probably nothing at all.

Many people loſe a great deal of their time by lazineſs; they loll and yawn in a great chair, tell themſelves that they have not time to begin any thing then, and that it will do as well another time. This is a moſt unfortunate diſpoſition, and the greateſt obſtruction to both knowledge and buſineſs. At your age, you have no right nor claim to lazineſs: I have, if I please, being *emeritus*. You are but juſt liſted in the world, and muſt be active, diligent, indefatigable. If ever you propoſe commanding with dignity, you muſt ſerve up to it with diligence. Never put off till to-morrow what you can do to-day.

Diſpatch is the ſoul of buſineſs; and nothing contributes more to Diſpatch, than Method. Lay down a method for every thing, and ſtick to it inviolably, as far as unexpected incidents may allow. Fix one certain hour and day in the week for your accompts.

prompts, and keep them together in their proper order; by which means they will require very little time, and you can never be much cheated. Whatever letters and papers you keep, doquet and tie them up in their reſpective claſſes, ſo that you may inſtantly have recourſe to any one. Lay down a method alſo for your reading, for which you allot a certain ſhare of your mornings; let it be in a conſiſtent and conſecutive courſe, and not in that deſultory and immethodical manner, in which many people read ſcraps of different authors, upon different ſubjects. Keep a uſeful and ſhort common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read hiſtory without having maps, and a chronological book, or tables, lying by you, and conſtantly recurred to; without which, hiſtory is only a confuſed heap of facts. One method more I recommend to you, by which I have found great benefit, even in the moſt diſſipated part of my life; that is, to riſe early, and at the ſame hour every morning, how late ſoever you may have ſat up the night before. This ſecures you an hour or two, at leaſt, of reading or reflection, before the common interruptions of the morning begin; and it will ſave your conſtitution, by forcing you to go to bed early, at leaſt one night in three.

You will ſay, it may be, as many young people would, that all this order and method is very troubleſome, only fit for dull people, and a diſagreeable reſtraint upon the noble ſpirit and fire of youth. I deny it; and aſſert, on the contrary, that it will procure you, both more time and more taſte for your pleaſures; and ſo far from being troubleſome to you, that, after you have purſued it a month, it would be troubleſome to you to lay it aſide. Buſineſs whets the appetite, and gives a taſte to pleaſures, as exerciſe does to food: and buſineſs can never be done without method; it raiſes the ſpirits for pleaſures; and a *ſpectacle*, a ball, an aſſembly, will much more ſenſibly affect a man who has employed, than a man who has loſt, the preceding part of the day; nay, I will venture to ſay, that a fine lady will ſeem to have more charms, to a man of ſtudy or buſineſs, than to a

ſaunterer. The ſame liſtleſſneſs runs through his whole conduct, and he is as inſipid in his pleaſures, as inefficient in every thing elſe.

I hope you earn your pleaſures, and conſequently taſte them; for, by the way, I know a great many men, who call themſelves Men of Pleaſure, but who in truth, have none. They adopt other people's, indiſcriminately, but without any taſte of their own. I have known them often inflict exceſſes upon themſelves becauſe they have thought them genteel; though they ſat as awkwardly upon them as other people's cloaths would have done. Have no pleaſures but your own, and then you will ſhine in them. What are yours? Give me a ſhort hiſtory of them. *Tenez vous votre coin a table, et dans les bonnes compagnies? y brillez vous du cote de la politeſſe, de l'enjoument, du bandinage? Etes vous galant? Filez vous le parfait amour? Eſt il queſtion de flechir par vos ſoins et par vos attentions les rigueurs de quelque fiere Princeſſe?* You may ſafely truſt me; for, though I am a ſevere cenſor of Vice and Folly, I am a friend and advocate for Pleaſures, and will contribute all in my power to yours.

There is a certain dignity to be kept up in pleaſures, as well as in buſineſs. In love, a man may loſe his heart with dignity; but if he loſes his noſe, he loſes his character into the bargain. At table, a man may with decency have a diſtinguiſhing palate; but indiſcriminate voraciouſneſs degrades him to a glutton. A man may play with decency; but if he games, he is diſgraced. Vivacity and wit makes a man ſhine in company; but trite jokes and loud laughter reduce him to a buffoon. Every virtue, they ſay, has its kindred vice: every pleaſure, I am ſure, has its neighbouring diſgrace. Mark carefully, therefore, the line that ſeparates them, and rather ſtop a yard ſhort, than ſtep an inch beyond it.

I wiſh to God that you had as much pleaſure in following my advice, as I have in giving it you! and you may the more eaſily have it, as I give you none that is inconſiſtent with your pleaſure. In all that I ſay to you, it is your intereſt alone that I conſider:

consider: trust to my experience; you know you may to my affection. Adieu.

I have received no letter yet, from you or Mr Harte.

LETTER CCXVII.

London, February 8. *O. S.* 1750.

MY DEAR FRIEND,

YOU have by this time, I hope and believe, made such a progress in the Italian language, that you can read it with ease; I mean, the easy books in it: and indeed, in that, as well as in every other language, the easiest books are generally the best; for, whatever author is obscure and difficult in his own language, certainly does not think clearly. This is, in my opinion, the case of a celebrated Italian author; to whom the Italians, from the admiration they have of him, have given the epithet of *il divino*; I mean, *Dante*. Though I formerly knew Italian extremely well, I could never understand him; for which reason I had done with him, fully convinced that he was not worth the pains necessary to understand him.

The good Italian authors are, in my mind, but few; I mean, authors of invention; for there are, undoubtedly, very good Historians, and excellent Translators. The two Poets worth your reading, and, I was going to say, the only two, are Tasso and Arioſto. Tasso's *Gieruſalemme Liberata*, is altogether unquestionably a fine Poem, though it has some low, and many false thoughts in it; and Boileau very justly makes it the mark of a bad taste, to compare *le Clinquant du Taſſe à l'Or de Virgile*. The image, with which he adorns the introduction of his Epic Poem, is low and disgusting; it is that of a froward, sick, puking child, who is deceived into a dose of necessary physic by *du bon bon*. The verses are these:

Cosi all' egro fanciul porgiamo aspersi
Di soavi licor gli orli del vaso:
Succhi amari ingannato intanto ei beve,
E dali' inganno suo vita riceve.

However, the Poem, with all its faults about it, may justly be called a fine one.

If fancy, imagination, invention, description, &c. constitute a Poet, Ariosto is, unquestionably, a great one. His Orlando, it is true, is a medley of lies and truths, sacred and profane, wars, loves, enchantments, giants, mad heroes, and adventurous damsels; but then, he gives it you very fairly for what it is, and does not pretend to put it upon you for the true *Epopee*, or Epic Poem. He says,

Le Donne, i Cavalier, l'arme, gli amori,
Le cortesie, l'audaci imprese, io canto.

The connections of his stories are admirable, his reflections just, his sneers and ironies incomparable, and his painting excellent. When Angelica, after having wandered over half the world alone with Orlando, pretends notwithstanding,

——— ch'el fior virginal cosi avea salvo,
Come selo porto dal mattern' alvo.

The Author adds, very gravely,

Forse era ver, ma non pero credibile
A chi del senso suo fosse Signore.

Astolpho's being carried to the moon, by St John, in order to look for Orlando's lost wits, at the end of the 34th book, and the many lost things that he finds there, is a most happy extravagancy, and contains, at the same time, a great deal of sense. I would advise you to read this Poem with attention. It is, also, the

ource of half the tales, novels, and plays, that have been writ-en ſince.

The *Paſtor Fido* of Guarini is ſo celebrated, that you ſhould ead it; but in reading it, you will judge of the great propriety f the characters. A parcel of ſhepherds and ſhepherdeſſes, with he *true paſtoral ſimplicity*, talk metaphyſics, epigrams, *concetti*, nd quibbles, by the hour, to each other.

The *Aminto del Taſſo*, is much more what it is intended to e, a Paſtoral; the ſhepherds, indeed, have their *concetti*, and heir antitheſes; but are not quite ſo ſublime and abſtracted, as thoſe in *Paſtor Fido*. I think that you will like it much the beſt of the two.

Petrarca is, in my mind, a ſing-ſong love ſick Poet: much admired, however, by the Italians: but an Italian, who ſhould think no better of him than I do, would certainly ſay, that he deſerved his *Laura* better than his *Lauro;* and that wretched quibble would be reckoned an excellent piece of Italian wit.

The Italian Proſe-writers (of invention I mean) which I would recommend to your acquaintance, are *Machiavello* and *Boccacio;* the former, for the eſtabliſhed reputation which he has acquired, of a conſummate Politician (whatever my own private ſentiments may be of either his politics or his morality:) the latter, for his great invention, and for his natural and agreeable manner of telling his ſtories.

Guicciardini, Bentivoglio, Davilla, *&c.* are excellent Hiſtorians, and deſerve being read with attention. The nature of Hiſtory checks a little, the flights of Italian imaginations; which, in works of invention, are very high indeed. Tranſlations curb them ſtill more; and their tranſlations of the claſſics are incomparable; particularly the firſt ten, tranſlated in the time of Leo the Xth, and inſcribed to him, under the title of the *Collana*. That original *Collana* has been lengthened ſince; and, if I miſtake not, conſiſts, now, of one hundred and ten volumes.

From what I have ſaid, you will eaſily gueſs, that I meant to put you upon your guard; and not to let your fancy be dazzled

and your taſte corrupted by the *concetti*, the quaintneſſes, and falſe thoughts, which are too much the characteriſtics of the Italian and Spaniſh authors. I think you are in no great danger, as your taſte has been formed upon the beſt ancient models, the Greek and Latin authors of the beſt ages, who indulge themſelves in none of the puerilities I have hinted at. I think I may ſay, with truth, that true wit, ſound taſte, and good ſenſe, are now as it were engroſſed by France and England. Your old acquaintances the Germans, I fear, are a little below them; and your new acquaintances the Italians, are a great deal too much above them. The former, I doubt, crawl a little; the latter, I am ſure, very often fly out of ſight.

I recommended to you, a good many years ago, and I believe you then read, *La maniere de bien penſer dans les ouvrages d'eſprit, par le Pere Bouhours;* and I think it is very well worth your reading again, now that you can judge of it better. I do not know any book that contributes more to form a true taſte; and you find there, into the bargain, the moſt celebrated paſſages both of the ancients and the moderns, which refreſh your memory with what you have formerly read in them ſeparately. It is followed by a book much of the ſame ſize, by the ſame author, intituled, *Suites des Penſées ingenieuſes.*

To do juſtice to the beſt Engliſh and French authors, they have not given into that falſe taſte; they allow no thoughts to be good, that are not juſt, and founded upon truth. The age of Lewis XIV was very like the Auguſtan; Boileau, Moliere, la Fontaine, Racine, &c. eſtabliſhed the true, and expoſed the falſe taſte. The reign of King Charles II. (meritorious in no other reſpect) baniſhed falſe taſte out of England, and proſcribed Puns, Quibbles, Acroſtics, &c. Since that, falſe wit has renewed its attacks, and endeavoured to recover its loſt empire, both in England and France; but without ſucceſs: though I muſt ſay, with more ſucceſs in France than in England; Addiſon, Pope, and Swift, having vigorouſly defended the rights of good ſenſe, which is more than can be ſaid of their cotemporary French authors, who have of late had a great tendency to

le faux brillant, le refinement, et l'entortillement. And Lord Roſcommon would be more in the right now, than he was then, in ſaying, that

The Engliſh bullion of one ſterling line,
Drawn to French wire, would through whole pages ſhine.

Loſe no time, my dear child, I conjure you, in forming your taſte, your manners, your mind, your every thing: you have but two years time to do it in; for, whatever you are, to a certain degree, at twenty, you will be, more or leſs, all the reſt of your life. May it be a long and happy one! Adieu.

LETTER CCXVIII.

London, Feb. 22. O. S. 1750.

MY DEAR FRIEND,

IF the Italian of your letter to Lady Cheſterfield was all your own, I am very well ſatisfied with the progreſs which you have made in that language in ſo ſhort a time; according to that gradation, you will, in a very little time more, be maſter of it. Except at the French Embaſſador's, I believe you hear only Italian ſpoken; for the Italians ſpeak very little French, and that little, generally very ill. The French are even with them, and generally ſpeak Italian as ill; for I never knew a Frenchman in my life who could pronounce the Italian *ce*, *ci*, or *ge*, *gi*. Your deſire of pleaſing the Roman Ladies will of courſe give you not only the deſire, but the means of ſpeaking to them elegantly in their own language. The Princeſs Borgheſe, I am told, ſpeaks French both ill and unwillingly; and therefore you ſhould make a merit to her of your application to her language. She is, by a kind of proſcription, (longer than ſhe could probably wiſh) at the head of the *beau monde* at Rome; and can, conſequently, eſtabliſh or deſtroy a young fellow's faſhionable character. If ſhe declares him *amabile e leggiadro*, others will

think him so, or at least, those who do not, will not dare to say so. There are in every great town some such women, whose rank, beauty, and fortune have conspired to place them at the head of the fashion. They have generally been gallant, but within certain decent bounds. Their gallantries have taught, both them and their admirers, good-breeding; without which they could keep up no dignity, but would be vilified by those very gallantries which put them in vogue. It is with these women, as with Ministers and Favourites at Court; they decide upon fashion and characters, as these do on fortunes and preferments. Pay particular court, therefore, wherever you are, to these female sovereigns of the *beau monde:* their recommendation is a passport through all the realms of politeness. But then, remember that they require minute, officious attentions. You should, if possible, guess at and anticipate all their little fancies and inclinations; make yourself familiarly and domestically useful to them, by offering yourself for all their little commissions, and assisting in doing the honours of their houses, and entering with seeming unction into all their little grievances, bustles, and views; for they are always busy. If you are once *ben ficcato* at the Palazzo Borghese, you will soon be in fashion at Rome; and being in fashion, will soon fashion you; for that is what you must now think of very seriously.

I am sorry that there is no good dancing-master at Rome, to form your exterior air and carriage; which, I doubt, are not the genteelest in the world. But you may, and I hope you will, in the mean time, observe the air and carriage of those who are reckoned to have the best, and form your own upon them. Ease, gracefulness, and dignity, compose the air and address of a Man of Fashion; which is as unlike the affected attitudes and motions of a *petit maitre*, as it is to the awkward, negligent, clumsy, and slouching manner of a booby.

I am extremely pleased with the account Mr Harte has given me of the allotment of your time at Rome. Those five hours every morning, which you employ in serious studies with Mr Harte, are laid out with great interest, and will make you rich

all

all the reſt of your life. I do not look upon the ſubſequent morning hours, which you paſs with your *Cicerone* to be ill diſpoſed of; there is a kind of connection between them: and your evening diverſions in good company, are, in their way as uſeful and neceſſary. This is the way for you to have both weight and luſtre in the world; and this is the object which I always had in view in your education.

Adieu, my friend! go on and proſper.

Mr Grevenkop has juſt received Mr Harte's letter of the 19th N. S.

LETTER CCXIX.

London, March 8. *O. S.* 1750.

YOUNG as you are, I hope you are in haſte to live; by living, I mean living with luſtre and honour to yourſelf, with utility to ſociety; doing what may deſerve to be written, or writing what may deſerve to be read: I ſhould wiſh both. Thoſe who conſider life in that light, will not idly laviſh one moment. The preſent moments are the only ones we are ſure of, and as ſuch the moſt valuable; but yours are doubly ſo, at your age; for the credit, the dignity, the comfort, and the pleaſure of all your future moments, depend upon the uſe you make of your preſent ones.

I am extremely ſatisfied with your preſent manner of employing your time; but will you always employ it as well? I am far from meaning always in the ſame way; but I mean as well in proportion, in the variation of age and circumſtances. You now ſtudy five hours every morning; I neither ſuppoſe that you will, nor deſire that you ſhould do ſo for the reſt of your life. Both buſineſs and pleaſure will juſtly and equally break in upon thoſe hours. But then, will you always employ the leiſure they leave you in uſeful ſtudies? If you have but an hour, will you improve that hour, inſtead of idling it away? While you have ſuch a friend and monitor with you as Mr Harte, I am ſure you will.

will. But suppose that business and situations should, in six or seven months, call Mr Harte away from you; tell me truly, what may I expect and depend upon from you, when left to yourself? May I be sure that you will employ some part of every day, in adding something to that stock of knowledge which he will have left you? May I hope that you will allot one hour in the week to the care of your own affairs, to keep them in that order and method which every prudent man does? But above all, may I be convinced that your pleasures, whatever they may be, will be confined within the circle of good company, and people of fashion? Those pleasures I recommend to you; I will promote them, I will pay for them: but I will neither pay for, nor suffer the unbecoming, disgraceful, and degrading pleasures (they cannot be called pleasures) of low and profligate company. I confess the pleasures of high life are not always strictly philosophical; and I believe a Stoic would blame my indulgence: but I am yet no Stoic, though turned of five-and-fifty; and I am apt to think that you are rather less so, at eighteen. The pleasures of the table, among people of the first fashion, may indeed sometimes, by accident, run into excesses; but they will never sink into a continued course of gluttony and drunkenness. The gallantry of high life, though not strictly justifiable, carries, at least, no external marks of infamy about it. Neither the heart nor the constitution is corrupted by it; neither nose nor character lost by it; manners, possibly, improved. Play, in good company, is only play, and not gaming; not deep, and consequently not dangerous nor dishonourable. It is only the inter-acts of other amusements.

This, I am sure, is not talking to you like an old man, though it is talking to you like an old friend: these are not hard conditions to ask of you. I am certain you have sense enough to know how reasonable they are on my part, how advantageous they are on yours; but have you resolution enough to perform them? Can you withstand the examples, and the invitations, of the profligate, and their infamous missionaries? For I have known many a young fellow seduced by a *mauvaise honte*, that

ade him aſhamed to refuſe. Theſe are reſolutions which you uſt form, and ſteadily execute for yourſelf, whenever you loſe e friendly care and aſſiſtance of your *Mentor*. In the mean me, make a greedy uſe of him; exhauſt him, if you can, of all s knowledge; and get the Prophet's mantle from him, before is taken away himſelf.

You ſeem to like Rome; How do you go on there? Are you ot into the inſide of that extraordinary government? Has your bbate Foggini diſcovered many of thoſe myſteries to you? ave you made an acquaintance with ſome eminent Jeſuits? know no people in the world more inſtructive. You would very well to take one or two ſuch ſort of people home with u to dinner every day: It would be only a little *mineſtra* and *acaroni* the more; and a three or four hours converſation *de ite* produces a thouſand uſeful informations, which ſhort meet-gs and ſnatches at third places do not admit of; and many of hoſe gentlemen are by no means unwilling to dine *gratis*. Whenever you meet with a man eminent in any way, feed him, nd feed upon him at the ſame time; it will not only improve u, but give you a reputation of knowledge, and of loving it in hers.

I have been lately informed of an Italian book, which I be-ieve may be of uſe to you, and which, I dare ſay, you may get t Rome, written by one Alberti, about fourſcore or a hundred ears ago, a thick quarto. It is a claſſical deſcription of Italy; rom whence, I am aſſured, that Mr Addiſon, to ſave himſelf rouble, has taken moſt of his remarks and claſſical references. I am told, that it is an excellent book for a traveller in Italy.

What Italian books have you read, or are you reading? Ari-oſto, I hope, is one of them. Pray apply yourſelf diligently to Italian; it is ſo eaſy a language, that ſpeaking it conſtantly, and reading it often, muſt, in ſix months more, make you perfectly maſter of it: in which caſe you will never forget it; for we on-ly forget thoſe things of which we know but little.

But, above all things, to all that you learn, to all that you ſay, and to all that you do, remember to join *the Graces*. All

is imperfect without them; with them, every thing is at leaſt tolerable. Nothing could hurt me more than to find you unattended by them. How cruelly ſhould I be ſhocked, if, at our firſt meeting, you ſhould preſent yourſelf to me without them! Invoke them, and ſacrifice to them every moment: they are always kind, where they are aſſiduouſly courted. For God's ſake, aim at perfection in every thing: *Nil actum reputans ſi quid ſupereſſet agendum.* Adieu. Yours, moſt tenderly.

LETTER CCXX.

London, March 19. *O. S.* 1750.

MY DEAR FRIEND,

I ACKNOWLEDGE your laſt letter of the 24th February, N. S. In return for your earthquake, I can tell you that we have had, here, more than our ſhare of earthquakes; for we had two very ſtrong ones in eight-and-twenty days. They really do too much honour to our cold climate; in your warm one, they are compenſated by favours from the ſun, which we do not enjoy.

I did not think that the preſent Pope was a ſort of man, to build ſeven modern little chapels at the expence of ſo reſpectable a piece of antiquity as the *Colliſeum*. However, let his Holineſs' taſte of *Virtu* be ever ſo bad, pray get ſomebody to preſent you to him, before you leave Rome; and without heſitation kiſs his ſlipper, or whatever elſe the *etiquette* of that Court requires. I would have you ſee all thoſe ceremonies; and I preſume that you are, by this time ready enough at Italian to underſtand and anſwer *il Santo Padre* in that language. I hope, too, that you have acquired addreſs, and uſage enough of the world, to be preſented to any body, without embarraſſment or diſapprobation. If that is not yet quite perfect, as I cannot ſuppoſe that it is entirely, cuſtom will improve it daily, and habit at laſt complete it. I have for ſome time told you, that the great difficulties are pretty well conquered. You have acquired knowledge, which is the *Principium et Fons;* but you have

now

how a variety of leſſer things to attend to, which collectively make one great and important object. You eaſily gueſs that I mean, the Graces, the Air, Addreſs, Politeneſs, and, in ſhort, the whole *tournure* and *agremens* of a Man of Faſhion; ſo many little things conſpire to form that *tournure*, that though ſeparately they ſeem too inſignificant to mention, yet aggregately they are too material (for me, who think for you down to the very loweſt things) to omit. For inſtance; Do you uſe yourſelf to carve, eat, and drink genteelly, and with eaſe? Do you take care to walk, ſit, ſtand, and preſent yourſelf gracefully? Are you ſufficiently upon your guard againſt awkward attitudes, and illiberal, ill-bred, and diſguſting habits; ſuch as ſcratching yourſelf, putting your fingers in your mouth, noſe, and ears? Tricks always acquired at ſchools, often too much neglected afterwards; but, however, extremely ill-bred and nauſeous. For I do not conceive that any man has a right to exhibit, in company, any one excrement, more than another. Do you dreſs well, and think a little of the *brillant* in your perſon? That too is neceſſary, becauſe it is *prevenant*. Do you aim at eaſy, engaging, but at the ſame time civil or reſpectful manners, according to the company you are in? Theſe, and a thouſand other things, which you will obſerve in people of faſhion, better than I can deſcribe them, are abſolutely neceſſary for every man; but ſtill more for you, than for almoſt any man living. The ſhewiſh, the ſhining, the engaging parts of the character of a fine gentleman, ſhould (conſidering your deſtination) be the principal objects of your preſent attention.

When you return here, I am apt to think that you will find ſomething better to do, than to run to Mr Oſborne's at Gray's-Inn, to pick up ſcarce books. Buy good books, and read them; the leſt books are the commoneſt, and the laſt editions are always the beſt, if the editors are not blockheads; for they may profit of the former. But take care not to underſtand editions and title pages too well. It always ſmells of pedantry, and not always of learning. What curious books I have, they are indeed but few, ſhall be at your ſervice. I have ſome of the old Collana,

Collana, and the Machiavel of 1540. Beware of the *Bibli-manie*.

In the midſt of either your ſtudies or your pleaſures, pray ne-ver loſe view of the object of your deſtination; I mean the po-litical affairs of Europe. Follow them politically, chronologi-cally, and geographically, through the newſpapers, and trace up the facts which you meet with there, to their ſources: as for ex-ample; conſult the Treaties of *Neuſtadt* and *Abo*, with regard to the diſputes, which you read of every day in the public pa-pers, between Ruſſia and Sweden. For the affairs of Italy, which are reported to be the objects of preſent negotiations, re-cur to the quadruple alliance of the year 1718, and follow them down through their ſeveral variations to the Treaty of Aix-la-Chepelle, 1748; in which (by the bye) you will find the very different tenures by which the Infant Don Philip, your name-ſake holds Parma and Placentia. Conſult, alſo, the Emperor Charles the Sixth's Act of Ceſſion of the kingdoms of Naples and Sicily, in 1736. The ſucceſſion to the kingdom of Naples and Sicily, being a point, which, upon the death of the preſent King of Spain, is likely to occaſion ſome diſputes, do not loſe the thread of theſe matters; which is carried on with great eaſe, but, if once broken, is reſumed with difficulty.

Pray tell Mr Harte, that I have ſent his packet to Baron Fur-mian, by Count Einſiedlen, who is gone from hence this day for Germany, and paſſes through Vienna in his way to Italy; where he is in hopes of croſſing upon you ſomewhere or other. Adieu, my friend!

Χαριτες, Χαριτες.

END OF THE SECOND VOLUME.

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